

A N  
E S S A Y

ON the ANTIQUITIES of  
*Great Britain and Ireland:*

Wherein they are  
Placed in a clearer Light than hitherto.

DESIGNED

As an INTRODUCTION to a larger Work,  
especially an Attempt to shew an Affinity  
betwixt the Languages, &c. of the ancient  
*Britains*, and the *Americans* of the  
Isthmus of *Darien*.

In answer to an Objection against revealed Religion.

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Quanta Caledonios attollet gloria campos!

STAT.

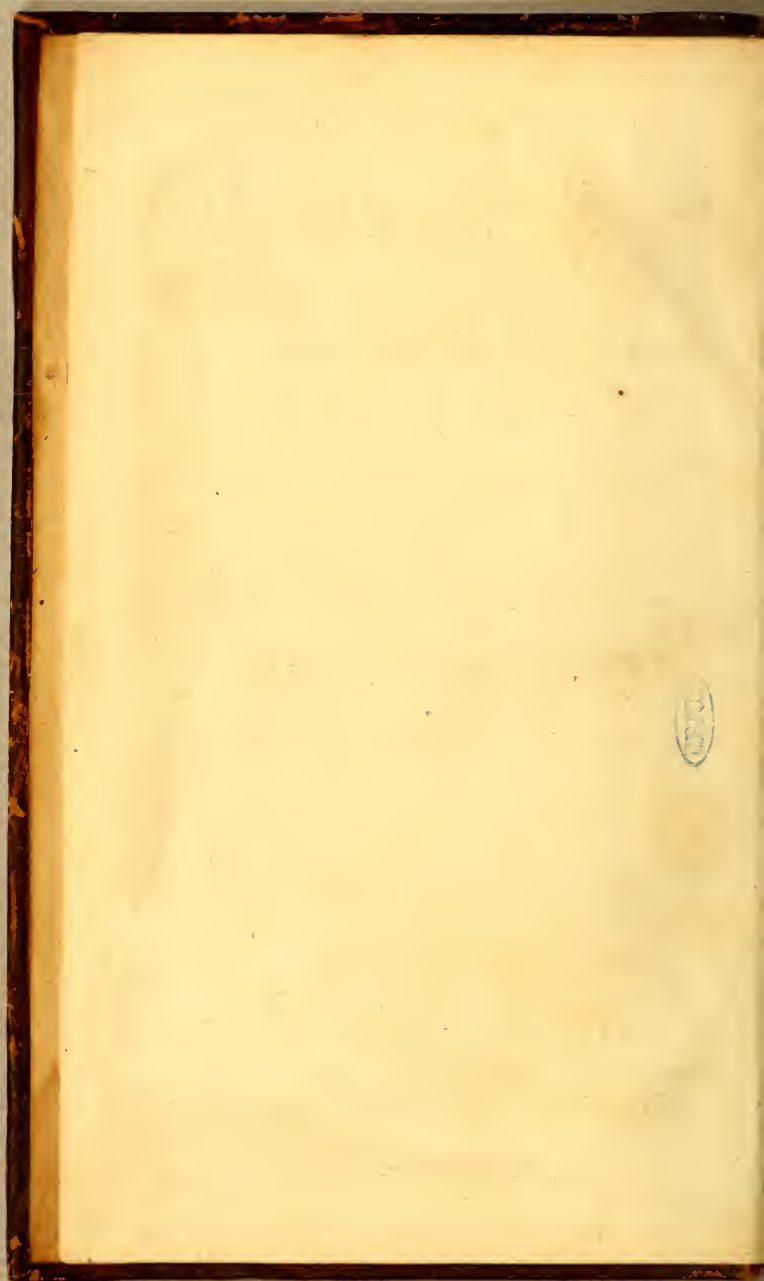
*I have a great deal more Pleasure in enquiring into the Antiquities and Curiosities of my own Country, than of any other, even those of ancient Greece and Rome.*

Rep. of Let. Feb. 1728. p. 119.

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# FOCLOIR

## GAOIDHEILGE-SHAGSONACH:

### A N

# IRISH-ENGLISH

# DICTIONARY.

**A** *His, her, he, she, it.*  
 † A, *An ascent, a hill, or promontory.*  
 † A, *A car or drag.*  
 A, *The: In à tteinidh, In the fire, &c.*

A, *A sign of the Pret. Tense: A dubhairt se; He said.*

A, *A sign of the Fut. Tense: As, a ttig se, whence he shall come.*

A, *A sign of the Vocative case, O.*

A, *before words beginning with N is often put for an i. e. In: As a nuair, when; q. d. an uair, in the hour; a naghuidh, against,*

**AB**  
 for an aghuidh, *in the face.*

A lathair, & a bhfiodhnaisi, *before or in the presence of.*

A mhairg dhuitfi; *wo unto thee.*

**AB**  
 † Ab, *A lord.*

Ab, *an Abbot.*

Ab: nar ab beó; *let him not live.*

† Aba, *a cause, matter, or business.*

Abaidh, *a bud.*

† Abail & abailt, *Death.*

Abair, *say thou, speak.*

† Abairt, ealadha no bés, *E-ducation.*

**A** *Abhach,*

## A C

Abhach, *A terrier.*  
 Abhal, *an apple-tree; an apple.* V. Ubhal.  
 Abhan, *rectius amhan, a river.*  
 Abhcoidthe, *an advocate.*  
 Abhlan, *a wafer.*  
 † Abhraid, *Fabhradha; eyelids.*  
 Abhran & Amhran, *a song.*  
 Abisdal, *an Apostle.*  
 Abisdaltachd, *Apostleship.*  
 Abisdaltachda, *effectual.*  
 Abuidh, *ready, expert, ripe.*  
 Abuidheadh, *to ripen.*  
 Abulta, *able.*

## AC

Ac, *a refusing or denial.*  
 Aca, aice, *with them.* Ni bhion aca; *they have not.*  
 † Acaideadh, *an inhabitant.*  
 Acartha, *profit.*  
 Accuil, *backwards.*  
 Acfuinneach, *able, potent, sufficient.*  
 Ach, achd & acht, *but, besides, excepting.*  
 Achadh, *a field.*  
 Achamareacht, *abbreviation.*  
 † Achar & aichear, *sharp.*  
 Achd.vid. Ach: Achd amhain, *Save only: Ar na hachdaibh sin, upon these conditions.*  
 Achd cheana, *however.*  
 † Achdadh, *to chase.*  
 Achdrannach, *a foreigner.*  
 Achmhuán, *a reproach.* Ar an achmhuán, *reprov'd, a check, reproach.*  
 † Achfál, *an Angel.*  
 † Acht, *a body.*

## AD

† Achta, Id. q. Achd.  
 † Acladh & aclaidh, *a Fishery.*  
 † Aclaidhe, *smooth, fine, soft.*  
 † Acmac, *a circuit or compass.*  
 † Acmhaing & Acmhaingeach, *puissant, plentiful, copious, rich.*  
 † Acobhar, *covetousness.*  
 † Acomhal, *an Assembly.*  
 † Acor, Saint: I. qd. Acobhar.  
 Acra, *an acre.*  
 AD  
 Ad, or an: Biaidh tu ad seanradh agus ad fhorfhocul; *thou shalt be a Proverb and a By-word.*  
 Adag arbha, *a shock of Corn.*  
 Adamaint, *a Diamond.*  
 † Adbath, *Slaughterer, he died.*  
 Ader, *an Adder.*  
 † Adh, *a Law.*  
 Adh, *Blessedness, Prosperity.*  
 † Adhabhair, *to play or sport.*  
 Adhaigh al. aghaigh & aghaidh, *the Face.*  
 † Adhailg, *the Will or Desire.*  
 † Adhailgne, Dligheadh, Ailgne no min.  
 Adhairce, & adhaircamhuil, *horny.*  
 Adhal, *a Flesh-hook.*  
 † Adhall, *Sin, Corruption.*  
 Adhaltraidhe, *an Adulterer.*  
 Adhaltrannas & Adhaltrannus, *Adultery.*  
 Adhaltrannach, *an Adulterer.*

Adhann,

AD

Adhann, *the Herb Colts-foot.*

Adhanta, *warm, hot.*

Adharadh, *to adhere.*

Adharc, *a horn: Adharc dhuibh, an Inkborn.*

Adharcach, *borned.*

Adharcín, *a little Horn.*

Adhart & adhartan, *a Bolster, a Pillow.*

Adhartar, *a Dream.*

† Adhas, *good.*

† Adhbha & Adhbhadh, *an Instrument: F. Adhbha chiuil, Instruments of Music.*

Adhbhachtach, *gross or fat.*

Adhbhairfeach no adhbharafach, *that cards Wool or Flax.*

† Adhbhal, athlamh no Esgaidh, *quick.*

Adhbhalmhóir, *exceeding great.*

† Adhbhan trireach, *a sort of Music. purt no céol as a tuighear thri ni. viz. Geantraighe, Goltraighi, & suantraighe. Cl.*

Adhbhar, *a Cause, Matter, or Business. Ar an adhbhar sin; therefore: Ar an adhbhar gur, because that.*

† Adhbo, i. Abach. i. Ear-fhuagra.

† Abhbudh, i. Adhchlos no aoibhneas, *Joy.*

† Adheitchidhe, i. Granna, *ugly.*

† Adhflaith, i. Flaith dlichtheach, *a lawful Sovereign, a just Lord.*

AD

Adhfhúathmhar, *odious.*

Adhfhuathmháireachd, *Abomination.*

† Adhghair, i. e. Gairidheach, dlichtheach, no maith dlichtheach, *lawful.*

Adhlacadh, *to bury.*

† Adhlaic, mian: *The Will or Desire. V. Adhailg.*

Adhlaiéthe, *buried.*

Adhlén, i. e. Laoch; *a Youth, a Lad.*

Adhma, *Eolach.*

Adhmhad, *Timber.*

Admhail, *a Confession.*

Admhaigheadh, *to confess or acknowledge: Admhuighim, I profess; dadmhuigh tu; thou hast avouch'd: ma admhuid fiad; if they shall confess.*

Admhaladh, *to confess.*

Admhall, *wandering; desultory, nimble.*

Admholadh, *to extol.*

† Adhnacal, Adholigheadh & calcoimhed & nai.

† Adhnacht, i. e. ón adhnacal.

Adhnadh, *to kindle.*

Adhnair, *Villany.*

Adhnaire, *Shamefac'dness, Confusion.*

Adhnairigheann, *it shameth.*

† Adhnáoi, *old.*

Adhradh, *to worship.*

† Adrae, diultadh, *to refuse.*

Adhras, *Worship.*

† Adhudh, Teine chreasa, *a Circle-fire, a Girdle-fire.*

V. Mart. West. Ill. p. 116.

† Adúath, *Horror.*



## AE

Aé, *the Liver.*

† Ac, *one* : Da gach ac, *to each, to every one.*

Acardhaite, *Skie-coloured.*

† Aedh, *the Eye.*

Aége, *the Liver.*

Aerdha, *airy.*

## AF

† Afraighidh, *Eirghidh, to rise.*

## AG

Ag, *a Sign of the Principle of the present Tense* : as ag radh, *saying* ; ag coimhneartughadh, *confirming* ; ag corughadh, *mending*, &c.

Ag, *at* : ag an ndorus, *at the Door.*

Ag, *with* ; ag a nairneis ; *with the Cattle.*

Ag so, *here* : Ag an abhuin ; *by the River.*

Aga, *whereof* : aga ndein fe a nionad ; *whose Place he supplies.*

Agad, *unto thee, with thee* : seas agad fein ; *stand by thy self.*

† Agall, *Speech.*

† Agalladh, *to speak.*

† Agh, *an Ox. Bull, or a Cow* ; agh allaidh, *a Buffalo.*

† Agh, *a Battel.*

Agh, *a Doe, a Hind.* C. B. *Ewig.*

† Agh, *Fear* : Aghaim, *I am afraid.*

† Aghaid, *i. e. aonaighedh, no bidh go subhach, be merry.*

Aghaidh & adhaigh, *the*

## AG

Face : aghaidh, *a Chatha, the Front of the Battle* : an aghuidh, *against* : am aghuid, *against me, before me* : Do chuaidh fe ar aghuidh, *he prospered* : Chum cur na aghaid, *to resist him.*

† Agalladh, *to persuade.*

Agas, Agos & Agus, *and.*

Aghaster, *an Halter.*

† Aghdha, *cathaightheach, Of or belonging to an Ox, Cow, &c.*

D' Aghlacadh, *to bury.*

Aghnaidhe, *an Advocate.*

D' Aghradh, *to expostulate* : Aghradh fe, *let him challenge* : noch agrus, *who challengeth* : nar agrar orrtha e, *let it not be laid to their Charge.*

† Agfal, *Generous, Noble.* F. Agus & Agas, *and.*

## AI

† Aí, *cuis no caingen, a Cause, a Controversie.*

† Ai, *a Swan.*

† Ai, *no Aoi, an Herd, also a Sheep.*

† Aibh no aoibh, *Similitude.*

† Aibheis, *the Sea.*

Aibhiseach, *great, huge, enormous.*

Aibghittir, *the Alphabet.*

Aibid, *a Habit.*

Abidil, *the Alphabet.*

† Aicdhe, *a Vell.*

† Aicdhe mheanman, *do reir meanman.*

Aice, *with them, with her, by him ; to him, &c. do bhi aice, they had.*

† Aice,

AI

† Aice, Aiceachd & aicidheachd, *a leading, a Crab, or Lobster Hole.*  
 † Aice, *a Tribe or Family:* fos oilemhain; Togha no mian.  
 † Aicfachd, *Power.* F.  
 † Aichear, *Angry.*  
 † Aicidhid, *Sickness.*  
 † Aicidhideach, *sick.*  
 Aicme, *a Sort or Kind, a Set;* Pl. Aicmedha.  
 † Aid, *the same.* F.  
 Aideomhadh. V. Admhail: aideomhuid, *they shall confess.*  
 † Aidhbhean, *Long;* also *bad or evil.*  
 Aidhbheil, *a boasting.*  
 Aidhbheil & Aidhbheileachd, *a Wonder.*  
 † Aidhbfi, *an old kind of Irish Song, or Cronan.*  
 † Aidhcleadh, *Mischief, Violence:* Aidhceal no urchóid. Cl.  
 † Aidheach no, Aoidheach, *a milk Cow.*  
 † Aidhfítheadh; *Demonstration.* F.  
 † Aidide, & Aididin, *humble.*  
 † Aidhme, *Apparel.*  
 Aidmhéochuidh mifi, *I will profess.*  
 Aidne, *an Advocat.*  
 † Aidhne, *Age.*  
 Aidhmhilleadh, *to consume or destroy;* *to pervert.* Bhur naidhmhilleadh, *your Confusion.* Hs. 30. 3.  
 Aidhmhilte, *consumed.*  
 Aidhnios & Aighnios, *Rea-*

AI

*soning, Arguing, &c. Pleading.*  
 Aier, *of the Air, of the Skie.*  
 Aifrin & Aifrion, *the Mass.*  
 Aige, *with him.*  
 Aigein, *the Ocean;* *the Deep, the Abyss.*  
 Aigeora me, *I will visit.*  
 † Aighe, *a Beam, a Prop or Supporter.*  
 † Aighe, *stout, valiant.*  
 † Aighe, *a Hill.*  
 Aighean, *a Furnace.*  
 Aigheann, *a Kettle, a brass Pot, &c. a brewing Pan.*  
 Aighneas, *a Controversy.*  
 Aigibnte, *Inventions.*  
 † Aighreire, *a Judge.*  
 Aighthe, V. aghaidh: maighthe, *of my face;* Haighthe, *of thy Countenance, &c. Bhur naightheifi, your Faces.*  
 Aighneos, & Aidhnios, *a Pleading.*  
 Aigneach, Ogaíneach no Oíneach, *Liberal.*  
 Ail, *A Blot, Disgrace.*  
 † Ail, *A Stone,* Ail aobhta no aithbhe, *A Pebble.*  
 Ail, *A Cliff, a Rock.*  
 † Ail, naireach, *Shamefaced.*  
 Ail, *A Sting, a Prickle.*  
 Ail, Will, *Pleasure;* Ma ail leat; *if thou hadst rather:* Mar as ail libh, *as it seemeth good unto you.* Muna ail riot, *if thou wilt not.*  
 Aileog, *the Hiccup.*  
 Aillfés, *a Bridle-bit.*

† Ailghean,

AI	AI
† Ailghean, <i>Soft, smooth, tender.</i>	Aimhrioch, <i>Disguise.</i>
† Ailgheas, <i>Desire, Longing, Appetite.</i>	Aimrid, <i>barren.</i>
Ailgios, <i>Pride.</i>	Aimfir, <i>Time, Season.</i>
† Ailim, <i>I pray, intreat or desire.</i>	† Ainbhchealach, <i>rough.</i>
† Aill, <i>Feachd. Lat. Vicis.</i>	† Ainbheach, <i>manifold, copious. Cl.</i>
† Aill, <i>noble.</i>	† Ainbheach, <i>Rain.</i>
Aillbhil, <i>a Bridle-bit.</i>	Ainbhfeasach, <i>ignorant.</i>
Aille, <i>most beautiful.</i>	† Ainbhfeile, <i>Impudence.</i>
† <i>Praise. Cl. Mullach</i>	† Ainbfeitheach, <i>rude, ignorant.</i>
<i>na haille, Top of a Rock.</i>	Ainbhfios, <i>Ignorance.</i>
† Ailleán, <i>Clochan, a Causeway.</i>	† Ainbhle, <i>Ólca, Badness.</i>
† Ailliath, <i>Léo, the Roaring of a Lion.</i>	† Aincheard, & Ainchirdach, <i>a Buffoon.</i>
Aillse, <i>a Fairy.</i>	† Aincheas, <i>Doubt.</i>
† Aillsi, <i>Faillighe, Delay.</i>	† Aincoil, <i>i. e. uile orra.</i>
Ailim, <i>the Fir-tree, also the Name of the Letter A. Fl.</i>	† Ainching, <i>andraidh no laoch, a Champion.</i>
Ailne, <i>Beauty.</i>	† Ainchreanthais, <i>a Toy, a Trifle.</i>
Ailse, <i>a Canker, the Disease so called.</i>	Aindeise, <i>Affliction, Calamity: Lán D'aindeise, full of Confusion: O bhur nuile aindeisi, out of all your Adversities.</i>
† Ailt, <i>Noble.</i>	† Aindhear, <i>a Woman.</i>
Ailt, <i>V. Alt. Joynts.</i>	† Aindhiarraigh, <i>angry.</i>
† Ailt, <i>a House.</i>	Aindligheadh, <i>Trespass: Maindlighthe, my Transgressions.</i>
† Ailtire, <i>a Carpenter.</i>	Aindlightheach, <i>lawless, a Transgressor. Go haindlightheach, perversely.</i>
Aimhdheoin: <i>D'aimhdheoin; Against Consent, unwillingly.</i>	† Aine, <i>Experience, good Skill.</i>
Aimheagan, <i>an Abyss.</i>	† Aineach, <i>Horsmanship.</i>
† Aimheann, <i>pleasant.</i>	Aineamah, <i>a Blemish, Mark, Spot.</i>
Aimhleas, <i>Hurt, Detriment.</i>	Aineamheach, <i>blemished, maimed.</i>
Aimhleasg, <i>sloathful.</i>	
Aimhleisge, <i>Sluggishness, Drowsiness.</i>	
Aimhneart, <i>Force, Violence.</i>	
Aimhreidhe, <i>Strife, Intricacy.</i>	
† Aimhriar, <i>Mismanagement.</i>	



AI

Aineart, no aimhcart, *Violence.*  
 Aineolach, *ignorant.*  
 † Aineadh, *plenteous, abundant.* F.  
 † Aingis, *a Curse.*  
 Aingeal, *an Angel.*  
 Aingeal, *Sunshine, Light, Fire.*  
 Aingidheachd, *Wrath, Malice, Sin, Wickedness.*  
 Ainimliost, *a Catalogue.*  
 † Aininne, *Anger.*  
 † Ainiodhan, *unclean.*  
 Ainleacht, *Softness, Smoothness.*  
 Ainleanfuidh me, *I will persecute.*  
 Ainleas, *Slander, Reproach.*  
 Ainleathrom, *Oppression.*  
 Ainléog, *a Swallow.*  
 Ainm, *a Name, a Noun, Pl.* Anmanna.  
 † Ainmheidh, *a Wonder.*  
 Ainmheafardhas, *Immense, huge, inordinate, excessive.*  
 Ainmhian, *Lust, Desire, Concupiscence.*  
 Ainmhianach, *lustful, lecherous.*  
 Ainmhidh, & Ainmhigh, *a Beast.*  
 Ainmhinte & ainmhteada, *Beasts.*  
 Ainmneamhuil, *renowned.*  
 Ainmnughadh, *to name: D'ainmigh se, be named; go ainmnighe, namely.*  
 † Ainnine, *Ill-will.* F. Ain niom, *ainneamh.*  
 Ainnisi, *Decay.*

AI

† Ainniom, *Waste or Desert; Wilderiness.*  
 Ainniom, *a natural Spot or Mark.*  
 † Ainséarc, *Hatred, F.*  
 † Ainsigianach, *furious, raging.*  
 † Ainigianta, *broken down.*  
 † Ainteann, *bound.*  
 Ainteas, *a scorching Heat; an Inflammation.*  
 Aintreún, *very strong.* Go aithe ro aintreún, *of an exceeding rushing Wind.*  
 Aipol, *APOLLO.*  
 Air, *Slaughter.*  
 † Air, *arise.*  
 Air; Do air se, *be numbred.*  
 Air, *on him, on it, &c.*  
 † Airbhe, *Ribs.*  
 Airbheach, *ribbed, furrowed, &c.*  
 † Airbheart, *Meaning,*  
 † Airbheart, *to lead.*  
 † Airbheartbhith, *Life.*  
 Airbhire, *an armful; as much as can be carried betwixt both Arms.*  
 † Airbhre, *an Host, an Army.*  
 Airc, *an Ark.*  
 † Airc, *difficult, a Difficulty, Strait.*  
 Airceachd, *Heresy.*  
 † Airchealladh, *Theft.*  
 † Airchealtrach, *a Hind.*  
 † Airchean, *Firchinnte.*  
 † Aircheann tire, *the Border of a Country.*  
 † Airchion, *a Side.* F.  
 † Airchis, *Eccáoine.*

† Aircis:

## AI

- † Aircis : Do chuir fe aircis orra, *he sent to meet them.*  
 † Airtheach, *ingenious.*  
 Aird, *a Coast or Quarter.*  
 On aird shoir, *from the East.* Os aird, *discovered.* Aloud.  
 † Airdbheadh, *to cut.*  
 Airdcheannas, *Supremacy, Preeminence.*  
 Airdchur, *Power.*  
 Airde, *height.* Ca hairde? *How lofty? viz. Of what height?*  
 Airdhe & airdhean, *a Sign.* F.  
 † Airdhi, *a Wave.*  
 Airdintin, *Haughtiness, Arrogance.*  
 Airdinteach, *high-minded.*  
 † Airdsgeimhleoir, *curious.*  
 Aire, *Heed, Notice, Attention.*  
 † Aire, Cora eisg, *a Fishing-wear.*  
 † Aireacc, *Ingenuity.*  
 Aireach, *attentive, cautious, circumspect, subtil.*  
 Aireamh, *to number.* Do hairemhadh fe, *it was counted.* Do hairmheadh dhiobh, *that were numbered of them.*  
 † Aireanach, *a Beginning.*  
 † Airear, *a Bay, or Harbour.*  
 † Airear, *to satisfy.*  
 † Aireas, *Food; also pleasant.*  
 † Aireasg, *the Apple of the Eye; the Sight.* F.  
 Airghe, *a Herd, a Summer Pasture in the Hills.*  
 Uensils, *Instruments.*

## AI

- † Airel, *a Bed.*  
 Airghe, *an Herd.* Plur. Airghe & Airgheada.  
 Airgheamuid : Ma airgheamuid, *if we regard.*  
 † Airghir, *a Cow-calf.* F.  
 Airgid, *Money, properly Silver.* Airgid beó, *quick Silver.*  
 † Airgim, *I ask, seek, or demand.* F.  
 Airgios, *vide Airguin.* Noch Airgios, *who spoilest.*  
 Airghthe, *spoiled.*  
 Airguin, *to plunder, or spoil.*  
 Airtí, *Gabhail.*  
 Airigh, *peculiar, especial; determined.* Go airigh, *especially.*  
 † Airigh, *a Prince, a Nobleman, or Governour.*  
 † Airigheachd, *Especially.*  
 † Airilleadh, *a Law.*  
 † Airiltean, *Fashion.*  
 † Airis, *Ainthinne.*  
 † Airism Catha i. e. *Coiné Catha.*  
 † Airle, *Counsel.*  
 Airleacthach, *ready, or willing to lend.*  
 Airleagadh, *Loan.* Do airliceadar, *they borrowed.*  
 Ma airleagan Duine, *if a Man borrow.*  
 Airlicthe, *Lent.* Do ghabhamar airgiod airlicthe, *we have borrowed Money.*  
 Airlictheach, *he that lends.*  
 Airm, *Weapons.*  
 † Airm, *a Place.*  
 Airmchrios, *a Belt.*

† Airmearr

A I

- † Airmheart & airmidh, *An Order or Custom.*  
 † Airmghein, amraghein, *well-born or descended.*  
 † Airmheadh, meadh thoinhais, *a Measure.*  
 † Airmidh, *Honour.*  
 † Airne, *Night's Rest.* Kidneys ara.  
 † Airri, Rí fiadhaigh, *a Tyrant.*  
 † Airrsci, méithe, *the hinder Part of the Neck.* Cl.  
 † Airsaire fodhla, ait ambi gáir fan Roinn.  
 † Airge, *Contemplation.* F. Airteagal, *an Article.*  
 Airtin & Airtein, *a Pebble.*  
 Airtneal, *Fatigue.*  
 † Airtnebh, *a Soldier's Whetstone among the old Irish.* Cl.  
 † Ais, *a Hill: Also a Fort; a Covert, &c.*  
 † Ais: Ata ais agam le, no aitim air; *I depend.*  
 Ais, *back, backwards.* Tar a háis fiar, *backwards.* K. Tug ar ais, *he brought back;* Rug se a lámh ar a háis; *he put back his Hand.* Tar eis a cor ar a háis; *When he sent her back.* Do ghairm ar an ais, *to recal.*  
 † Aisc, *Foghail.*  
 † Aisc, *a Reproof.*  
 Aisde, *out of it.* Ag dul aisde, *departing.* q. d. going there-out.  
 † Aisgeir, *a Mountain, a long Ridge.*

A I

- Aisgidh; A naigfidh, *freely.*  
 Aisiceach, *crafty.*  
 Aisi, *Death.*  
 Aisigeadh: do haifigeadh se, *He is restored.* Aiscochuidh se, *He shall restore.*  
 † Aislear, *a spring-tide.*  
 Aisleni, *A winding-sheet.*  
 Aisling, *A dream.*  
 Aislingeadh, *To dream:* noch aislingios, *That dreameth.*  
 Aislingtheach, *A dreamer.*  
 Aisioc, *Restitution.*  
 Aiste, *From her, out of her;* Do chuaidh a spiorad aiste, *She hath given up the Ghost.*  
 Aistior, *A journey.* Ar feadh a naiddir, *During their journey:* Tri la daistior, *Three days journey.*  
 Aistrioghadh, *A progress.*  
 Aistriughadh, *To travel.* Do aistrigh se, *He journey'd.* Ar an aistriughadh dhoibh, *As they travel'd.*  
 Aisturs or gors.  
 Ait, *A place;* an a it, *Whereas:* na ait, *In his stead:* where; ait do bhi se, *Where he was.* Ga hait, *Whence.*  
 † Aiteann, i. e. aitheinn.  
 Aireochaidh se, *he shall dwell.* Do aitigh se, *He plac'd.*  
 Aith aoil, *A lime-kiln.*  
 † Aith, *Quick; also sharp.*  
 Aithaidhim, *I know, I perceive.*  
 † Aithbhe, *Traghadh no legh dug hadh mara.*  
 Aithbhear, *Blame, reproof.*



## A I

Do Aithbheoduigh se, *He revived.*  
 Aithbhiorach, *He that reprovet h.*  
 Aithbhioradh, *To reprove.*  
 Aithche, *Kilns; fonn aithche na mbriceadh, Brick-kilns. v. Aith.*  
 Aitheach tuath, *Husbandmen.*  
 † Aithcheas, *A leager Lady. Cl.*  
 † Aithcheasa, *aithcheofaidhe, Whorish.*  
 † Aithchim, *I intreat or desire.*  
 Aithchumar, *Concise, compendious, St.*  
 † Aithe, *Revenge.*  
 Aitheach, *Gigantick, a giant.*  
 † Aitheach, *A sow.*  
 † Aitheadh, *Elúdh. Cl.*  
 † Aitheallach, *A second proof.*  
 Aitheanta, *Commandments.*  
 Aitheanta & Aitheantach, *Known.*  
 Aitheantus, *Acquaintance; knowledge.*  
 Aithearrach, *An other: Aithearrach culadh, A change of Raiment.*  
 D'Aitherigh, *He rose again.*  
 Aithghear, *Short: Go haithghear, Soon, shortly. Ro aithghear, A very little while.*  
 Aithghiorra, *the shorter way.*  
 † Aithgheinn, *Like.*  
 Aithidin, *A little beast.*  
 Aithigh & Aithithe, *Giants.*  
 Do Aithin se, *He commanded.*  
 Aitheanta *Commandments.*  
 Aithinne, *A fire-brand.*

## A I A L

† Aithis, *Dioghlaiss.*  
 Aithisbreithre, *Affront, indignity.*  
 Aithsiughadh, *To blaspheme.*  
 Aithithe, *Giants.*  
 † Aithiubhar, *Banishment, Expulsion.*  
 † Aithle, *An old rag. Cl.*  
 Aithmheal, *do bhi me a naithmheal, I was dismay'd.*  
 Aithne, *Knowledge. Nior bhaithne, It was not known. Do aithniodar, They knew. Aithnighimid, We know.*  
 † Aithneach, *Taitgeadhach, Hoarded.*  
 Aithneadh, *Knowledge.*  
 † Aithre, *An ox, bull, or, a cow.*  
 Aithreach, *Aithreachas & Aithreachus, Repentance. Nahaithridh, Of Repentance. St.*  
 † Aithrin, *akeen or sharp point.*  
 Aithrinne, *A calf.*  
 Aithris, *A report: do aithris se, He rehearsed: do aithris go coitchean, It is reported.*  
 Aithristeach, *A rehearfer or relater.*  
 Aithristeach sceul, *A tale-bearer.*  
 Aithscriobhadh, *To transcribe: daithscribh se, He copied.*  
 Aitreabh & Aitreabhadh, *Dwelling.*  
 Aitrih se, *He dwelt.*  
 A L  
 † Al, *Oileamhuin, Nurture, food.*  
 D'Aladh, *To nurse.*  
 † Aladh, *Speckled.*  
 † Aladh,

A L

- † Aladh, *Wisdom*.  
 Alain, *White, bright, clear*.  
 Alba & Alban, *Scotland*.  
 Albanach, *Scottish*.  
 Albard, *An Halbard*.  
 Alfat, *A cause or reason*.  
 Alfhalach, *Hidden, conceal'd*.  
 Alga, *Noble*. K. Hinc. Hi sp.  
 Hijod'algo, Nobilis. Inis  
 Alga, *An old Name of*  
*Ireland*. Id.  
 † All no oll, *Great*.  
 † All, *A bridle*.  
 Alla, *Wild*. Madre alla, [i. e.  
 canis sylvaticus] *A Wolf*.  
 † Allabhair, Mac alla, *an*  
*Eccho*.  
 † Allabhar, *A great army*.  
 † Alladh, *Excellency*.  
 † Allaidh, *Savage*.  
 † Alghlos, *Mischief*. F.  
 Allghort, *An Orchard*.  
 Allmairach, *A foreigner*.  
 Allod: a nallod & a nallud,  
*In the old times, hereto-*  
*fore*. &c.  
 † Allmain, Morshnadhmanna,  
 Allta, *Wild*. Beathuighe &  
 Beathadhuigh allta, *Wild*  
*Beasts, a Stag*.  
 Alluigh, *Wild*. Damh alluigh  
 & Damhán alla, *A spider*.  
 Alluigh, *Of a Hind*. Laogh  
 aluin, *A Fawn*.  
 Almoinne, *Almonds*.  
 Alpa; Sliabh alpa, *The alps*.  
 † Alrén, *The other side of*  
*the way*, q. d. ar an rian  
 thal; vid. Rian.  
 Alt, *A valley*. As altuibh,  
*Out of the valleys*.  
 † Alt, *A leap*. Cl.

A L A M

- Alt, *A joint*. Eidir altuibh,  
*Between the joints: Also*  
*an Article*.  
 Altoir, *An Altar*. Gen. Na  
 haltora.  
 † Altraghadh, *To move*.  
 Altrannus, *Nursing*. Athair  
 altrannus, *A foster-father*.  
 Altughadh, *Thanksgiving*.  
 Aluin, *fair*. Ingean aluin,  
 Roig aluin, &c. K.  
 A M  
 Am, *Time*. Am faisce na  
 ngrapuigheadh, *The vin-*  
*tage*. Roimhe ham, *before*  
*their, her Time*. A nam,  
*Seasonably*.  
 † Amac, *A Vulture, or any*  
*ravenous bird*. F.  
 Amach, *Out*. O fo amach,  
 & o sin amach, *Henceforth*.  
 Amadán, *A fool*.  
 Amadanachd, *Folly*.  
 Amadanta, *Foolish*.  
 † Amail, *Broken*.  
 † Amall, *Tadhall*.  
 † Amarca, *Wit, facetiousness*. f.  
 Ambasiadoir, *An ambassador*.  
 Ambeith, *Being, essence*. St.  
 Ambheath, *Quick, nimble,*  
*swift*.  
 † Amgoiste, *A Godfather*. F.  
 Amh, *A kind of fishing-net*.  
 Amh, *Raw; sour; bitter*.  
 Feól amh, *Raw flesh*.  
 Amh, *Even*. vel St. alio, *But*.  
 Amhach, *A deaf, a terrier*.  
 † Amhadh, *To be raw*. F.  
 Amhail & amhuil, *Like, as*.  
 Amhain, *Only; alone*.  
 Amhairc: d'amhairc fe, *He*  
*looked*.

## A M

- Amhairc idiom, *They stare upon me.*  
 Amhairg dhuit, *Wo unto thee.*  
 Amhaon, *Plural, Twins.*  
 Amhancholl, *The letter X.*  
 Fl: ae ai ao.  
 † Amhar, *Musick.*  
 † Amharc, *A fault.*  
 Amharus, *Doubt.* Gan amharus, *Surely, infallibly.*  
 Amharusach, & Amhrutach, *Dubious, wavering.*  
 † Amhas & Amhasan, *A fresh man: also dull, stupid.*  
 † Amhasog, *A silly woman.*  
 Amhar, *Affliction, tribulation, sorrow.* a namhgar, mhor, *In great distress.*  
 Amhla, amhlaidh, & amhluidh sin, *So, thus.*  
 † Amhlabhhar, *Dumb.*  
 † Amhnas *Impudent.*  
 † Amhra, *A dream:* amhra Choluim Chille, *The Title of a Poem written by St. Columbus: Keating's translator renders it, Colum-Kill's Vision.*  
 † Amhra, *Good, great, noble.* F. & Cl.  
 † Amhra, *Dark.*  
 † Amhradh, *Mourning.*  
 Amhrán, *A song.* Gabhadh amhrán, *To sing.*  
 Amhrusach, *Doubtful, uncertain.*  
 † Amhscaoileadh, *A lask or looseness, a flux.*  
 † Amm, *Mischievous, evil, bad.*  
 Amm, *To refuse.*  
 † Amri, *A cup-board.*

## A M A N

- Amuich, *On the the outside, without doors, besides, without.*  
 Amuigh, idem, *To aim, level at.*  
 Amusadh, *To hit.* Damusadar na faigheadoirigh é, *The archers hit him.*  
 A N  
 An, *The.* an duine, *The man, &c.*  
 An, *Whether.* an ngadfuidhe? *Will ye steal?*  
 An, *One.*  
 † An, *Evil, bad.*  
 † An, *A kind of vessel.*  
 † An, *Water; also still or quiet.*  
 † An, *True, F.*  
 † An, *Pleasant.*  
 † An, *Noble; also swift.*  
 † Ana, *Riches, a cornucopia, treasure.*  
 Anabuidh & anabaidh, *Unripe, sharp, bitter, and a long tract of calm weather.*  
 Anacail, *Quietness.*  
 Anacair, *Affliction:* a lo. manacra, *In the day of my calamity.* Hanacra, *Thy misery.*  
 † Anach, *A washing.*  
 † Anacht, *Quiet.*  
 Ann aghuidh, *Against.* V. aghuidh.  
 Anaic me, *Save [thou] me,*  
 † Anaic, *Guin.*  
 † Anachill, *Restless.*  
 Anainbhreadh, *Unsatiabie.*  
 † Anairt, *Soft.*  
 † Anais, *Backward, reversed.*  
 Anaith-



A N

Anaithnidh, *Unknown*.  
 Anal, *Breath*.  
 Analach, *A chronicle, annals*.  
 A nall thar Jordan, [v. Tal] *over Jordan, hither, from beyond*.  
 Anam, *Life, soul*. Dar anam Pharao, *By the life of Pharaoh*. Anamfan, *His soul*.  
 † Anan, *Eireann*.  
 Anaoibhin: Is anaoibhin dhuit, *Wo unto thee*.  
 † Anbhal, *Huge, exceeding great*.  
 Anbhafainne, *Fainting*. ag dul an anbhafainne, *Ready to faint*. Do theid tu a nanbhafainne, *Thou faintest*.  
 Anbhfann, *Feeble*: anbhfan amhuil uifge, *Weak as water*.  
 Anbhfótt, *Ignorant*.  
 Anbhianach, *Rude*.  
 Anbhodh, *Falswood, villany, morose, hard of digestion*.  
 Anbhorb, *Furious*.  
 Anbhrith & anbhruith, *Broath*.  
 Anbhroid, *Tyranny*.  
 Anbhuán, *Anguish*. Lán d'anbhuáin, *Full of distress*.  
 Anchaith, *Reviling or railing*.  
 Anchaith, Do anchaith se, *He hath devoured*.  
 † Andach, *Bad; also anger*.  
 † Andagh, *Sin*: Olc no peacadh Cl.  
 Andana, *Arrogant, presumptuous*.  
 † Andon, *Although*. F.

A N

Andothchusach, *Presumptuous*.  
 Andualarasc, *Catachresis*.  
 Anduine, *A wicked man*, Psal. xxxvii. 12.  
 † Aneadargnaidh, *anaithanta*.  
 Ancal; Teid ancál; *He fell in a swoon*.  
 Ancis, *A skin, hide, &c*.  
 Ansa, anfadh & anfaidh, *A storm, a nanfa Jordan, is the swelling of Jordan*.  
 Anfach, *Overflowing*.  
 Anfadhach, *Tempestuous*.  
 Ansam, *We will stay or tarry*: Anfuidhe, *Tu shall abide*. Cionnus anfas se na sheasamh? *How can he stand?* q. d. *How can he continue standing?*  
 Anshorlan, *Puissance*. K. *Tyranny*.  
 † Anga no inge, *But*.  
 Angangach, *A snare*.  
 Angathonnach, *Glittering*.  
 † Angbhaidh, *Sin*.  
 † Angbhaidh, *Valiant, stout, courageous*.  
 † Angclu, *A champion*.  
 Angcruire, *An anchorite*.  
 † Anghlonn, *Adversity, danger, oppression*.  
 Anglaodh, *A great cry*.  
 † Angnata, *Cairde, Delay, respite*.  
 Aniagh, *Now*.  
 Anius, *An augur or soothsayer*.  
 † Anmaoin, *Misogais*.  
 Anmhian & Anbhian, *Lust*.

Anmhor,

## A N

Anmhor, *Very great*: Go hanmhor, *Exceedingly*.  
 Ann, *There, therein, in the said place*.  
 Annaicthe, *A cleansing or purifying*.  
 † Annaid, *A Year*. F.  
 † Annfocal, *A word of course*.  
 † Angairm, *An appellation, a naming*.  
 † Annoid, *A Church*.  
 Annfa, *In the*. Antá lo, *In the day*.  
 † Annfearg, *afdoilidh*.  
 Antoil, *Lust*.  
 Annfan, *In him*. v. Eifcan.  
 Anonn tar, *Over*.  
 Anois, *Now*.  
 Anofgailt, *A chasm, or a great gap*.  
 † An ro, *Abundance*.  
 Anroidhteach, *Oppressed*.  
 Anfgaineadh, *A chasm*.  
 Antigairt, *A clamour, a great cry*.  
 Anshantach, *A greedy-gut, a gor-belly*.  
 Anshogh, *Misery, adversity; hard labour, affliction*. Do luchd anshoigh, *To the afflicted*.  
 Ansin, *Then*.  
 Ansfgradh, *Scurrility*.  
 Antarraing, *Strife or debate*.  
 Antoil, *The Will*.  
 Antoiligh: d'antoiligh se, *He doated, He lusted*.  
 Antolidheachd, *An earnest desire; lust, concupiscence*.  
 Antomhaltair, *A glutton*.  
 Anúuibhreac, *Proud*.  
 Anuair, *When*.

## A O

Anuais, *Fierce or cruel*.  
 Anuaisle, *Base, very mean, baseness*.  
 Anúaluigh, *Burdensome*.  
 Anuas, *Down*, ícil. a n'uas, *From above*. Anuas & suas, *Up and down*. Anuasal, *mean, base*.  
 Anum & Anam, *Life, Soul*.  
 Anunn & Anonn, *Over, hence*.  
 Anro, *Abuse, Misery*.  
 AO.  
 Aodh, *Fire*, M. & Cl.  
 Aodha, *A proper Name, which the Irish render Hugh*: Aodha i Neil, *Hugh O Nele*. K.  
 Aodhaire, *A pastor; a keeper, an Herdsman, a shepherd*.  
 Aofhuathmhar, *Detestable*.  
 † Aoi no A, *A Swan*.  
 Aoibh: a naoibh, *In the territories*. K.  
 Aoibh, *Neat, elegant*.  
 † Aoibh, *Likeness, similitude*.  
 Aoibhin, *Pleasant, comely*.  
 Aoibhle, *A sign or mark*.  
 Aoibhligim, *To mark*.  
 Aoibhneas, *Delight*: chum aoibhnis, *For delights*.  
 † Aoide, *Youth*.  
 Aoideng, *A hair-lace, a fillet, a head-band*.  
 Aoidheachd, *Lodging, hospitality, succour*.  
 Aoidhidhe, *A guest*.  
 † Aoil, *The mouth*.  
 Aoilbhreo, *A lime-kiln*.  
 Aoileach, *A gazing-stock*.  
 Nah. 3. 5.  
 Aoileach, *Dung*.  
 † Aoileanda,

A O

† Aoileanda, Allain.  
 Aoiligh, of or belonging to  
 dung: carnan aoiligh, *A*  
*dung-hill.*  
 Aoillfeog & Aillfeog, *A*  
*caterpillar.*  
 Aoin, in compound words sig-  
 nifies one or the same: as  
 D'aoininntin, of the same  
 mind.  
 † Aoin, *A rush.*  
 Aoinchinneamhuin, *One event.*  
 Aoinduíne, *Any one.*  
 Aoinfir, Of a single man:  
 comhrag aoinfhir, *a duel. K.*  
 † Aoinim, *Troisgim, To fast.*  
 Aoinni, *Any thing.*  
 Aoir, *railing, a satyr.*  
 Aois, *Age.*  
 Aoireagradh, *Restipulation.*  
*Pl.*  
 Aol, *Lime.*  
 Aoladh, *To plaster.*  
 Aolhorn, *A lime-kiln.*  
 † Aon, *excellent.*  
 † Aon, *Uathadh.*  
 Aonach, *A fair: An hao-*  
*nuighibh, in thy fairs, an*  
*assembly.*  
 Aonar, *Alone.*  
 Aonarán & Aonardha, *Single.*  
 † Aonarachd, *Singularity.*  
 Aonbhal: Ar aonbhal, *To-*  
*gether.*  
 Aonchaithreach, *Of the same*  
*town or city: Luchd aon-*  
*chaithreach, Fellow citizens*  
 Aondachd, *Unity.*  
 Aondath, *Of one colour.*  
 Aonmhachd, *Br. yr unfed:*  
*ut yr unfed ar dbeig, &c.*  
 Aonracanachd, *Solitude.*

A P

Aonrachanadh; go haonra-  
 chanadh, *Only.*  
 Aonranach, *Desolate, solitary*  
 Aonranachd, *Desolation.*  
 Aonshloineadh, *Of one sur-*  
*name.*  
 Aonfuir, *Wallowing. 2 Sam.*  
*19, &c.*  
 Aonta, Aontadh & aontag-  
 hadh, *A vote or consent.*  
*Pl.*  
 Aontaanach & aontaina, *A*  
*bone, single, solitary. Pl.*  
 Aontadhach, *Willing.*  
 Aontuigh, *united, consenting.*  
 Aontuigheadh, *To obey: Do*  
*chion gur aontuigh fé dom*  
*ghlor, Because he obey'd*  
*my voice: ní aonteachtha*  
*thu, Thou shalt not consent.*  
*Do aontuigheadair, They*  
*inclined: Daontuigh fé, He*  
*consented.*  
 Aonúair: ar aonúair, *Toge-*  
*ther.*  
 Aos, *Age: Ca haois tu? How*  
*old art thou? Ar naos og,*  
*Our young ones.*  
 † Aos éta, *An old man.*  
 Aóimhur, *Old, ancient. Pl.*  
 Aoísta, *Ancient.*  
 † Aoth, *A bell.*  
 † Aoth, *Small.*  
 AP.  
 Apa, *An ape.*  
 Aprain, *An apron.*  
 † Aprain, *Bad.*  
 † Aprainn, *Mercy.*  
 Apthach, *Mortal. K.*  
 Apuigh, *Idem quod Abuidh,*  
*Ripe.*

Ar,



## A R

- Ar, ar leg, *To whom belong-eth.* Rom. 3, 4.  
 Ar, upon: Ar an ttlamh, *upon the earth: at or in:*  
 Ar trús, *In the beginning:*  
 Ar bal, (q d. *in the place*)  
*presently; as soon as.* sic  
 & Lat. Illic & Br. yn y  
 man.  
 Ar, For: Ne nar reidhigh  
 tú riom ar son phighinn?  
*Didst thou not agree with*  
*me for a penny:* Ar chiad  
 píola airgid, *For a hundred*  
*pieces of Silver:* Arolchas,  
*For badness:* Ar a neach-  
 uibh, *For their horses, &c.*  
 Ar ais & ar druim, *Back-*  
*wards, with the face up-*  
*wards.*  
 Ar aonbhal, *Together.*  
 Ar bheagán, *By little and*  
*little, for little.*  
 Ar se, & ar sa, *sáith* be:  
 Ar síad, *they said:* Ar  
 sí, *said she.*  
 Ar, *A sign of a participle of*  
*the preter tense, A ccrui-*  
*niughadh ar naghuidh, Ga-*  
*thered against us.*  
 Ar, *Our.*  
 Ar: Ar a nár, *upon the slain.*  
 Le hár mhór, *with a great*  
*slaughter: Also a plague.*  
 Pl.  
 † Ar, *Plowing, husbandry.*  
 Pl. Ar na ar, *plowed.* Cl.  
 † Ar, *A guiding, conducting,*  
*&c.*  
 † Ara, *A page, a lacquey, a*  
*coachman.*  
 † Ara, *A conference.*

## A R

- Ara, *A kidney.*  
 † Araba, *For, for the sake of.*  
 Aracar, *Motion.*  
 † Arach, archadh an air no  
 an treabhtha, *Utenils for*  
*plowing.*  
 Arach, *Strength, puissance,*  
*power.*  
 † Arach, *A brier.*  
 † Aradh, *A ladder.*  
 † Aradh, Rith, no ri adh fri  
 hard.  
 † Aradhain uilc, Droichdhiol.  
 Fuair an ghé g aradhain  
 uilc, &c.  
 Arafhlaíga, *The running of*  
*the reins.*  
 Araidean, *A desk or pulpit.*  
 Araigh shriana, *The reins of*  
*a bridle.*  
 Araill, *Both.*  
 Aram, *To plow.* Pl.  
 Aran, *Bread:* Arán muintire,  
*Household-bread:* Arann, *A*  
*kidney.*  
 Aranailt, *A pannier.*  
 Arancha, *A cellar or pantry.*  
 Aranoir, *A baker.*  
 Aráon, *Both.* Pl.  
 Aras, *A room, a house.* K.  
 † Arba, *yet nevertheless.* F.  
 Arbhach, *Havock, destruction.*  
 † Arbhar, *An host, an army,*  
*standing corn.*  
 Arbhraigneach, *Scarce.*  
 † Arc, *The body.*  
 Arc & Arcán, *A pig.*  
 Arcan, *A cork.*  
 † Archeana, *Henceforth.*  
 † Archoin, *Coin dá fácha.*  
 † Archu, *A band-dog.*



# PART

OF

*Begly's* PREFACE

TO AN

ENGLISH-IRISH

# DICTIONARY.

**E**VERY Man is naturally inclin'd to Partiality in Favour of his Country, and this Partiality is not only blameless, but even commendable, when it does not run into Excess, and make him unjust to others. If some Nations have complained of their Neighbours in this Article, none have had more Reason than the *Irish* to do so, in regard of Injury done to their Language, which, without being understood, has been hitherto cry'd down, and ridiculed by the *English* in general, and even by some Gentlemen in particular, whose fine Sense and

A

good

good Manners, in other Respects, have deserved Praise and Imitation.

OF all the dead or living Languages, none is more copious or elegant in the Expression, nor is any more harmonious in the Pronunciation, than the *Irish*, tho' it has been declining these five hundred years past, along with the declining Condition of our Country; whereas most of the modern Tongues of *Europe*, have been polishing and refining all that long Series of Time. This is a Circumstance in Favour of the *Irish*, which no other national Tongue can pretend to; and shews, that a Language which was so polite, when the *English* Arms first put a Stop to the Progress of it, would have been much more so at present, had it had the like Opportunities of Improvement, that the others have met with: Nevertheless as it is, it will be found inferior to none. Our Authors affirm it to be the old *Scythian* Language, and upon that Account very well deserves to be rescued from Oblivion.

THAT a People so naturally ambitious of Honour, and so universally covetous of Glory, as several generous *British* Historians have described the *Irish* to be, can so strangely neglect cultivating and improving a Language of Some thousand Years standing, may seem very surprising to all learned Foreigners, and I believe will do so to the *Irish* themselves, when they recover out of their Error, and take a little Time to Consider how much they deviate, in this Particular, from the Practice and Policy of their Ancestors, and how inexcusable they are for neglecting so sacred a Depositary of the Heroick Achievements of their Country.

WHILE we were governed by our Monarchs of the *Milesian* Race, and particularly, in the Times of *Paganism*, there was not a Kingdom in *Europe*, where Learning was more honourable, or where Princes heaped greater Favours upon learned Men, than in



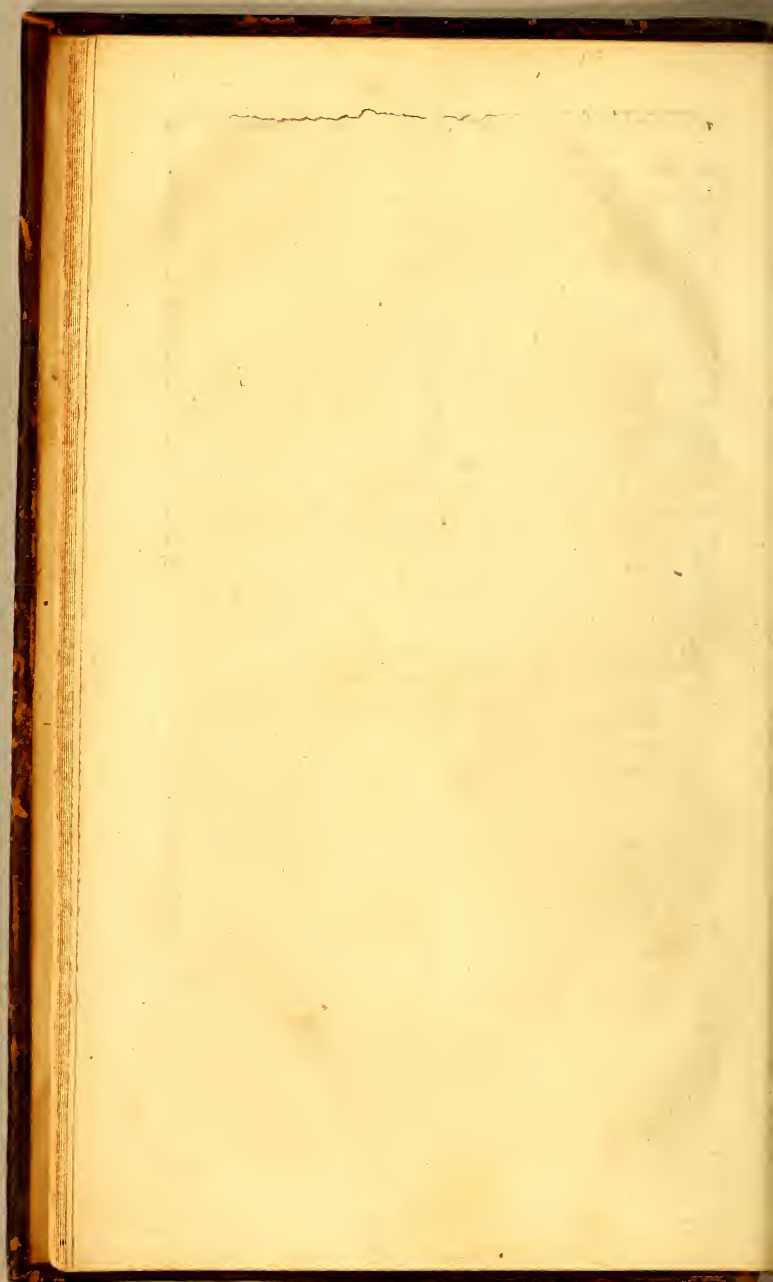
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to an English-Irish Dictionary.

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*Ireland*: Vast Estates and Revenues were settled upon publick Historians, Antiquaries and Poets; their Habitations were Sanctuaries, and their Persons were sacred. Such distinguishing Marks of Royal Favour, continued through so long a Series of Ages, to the Professors of Learning, filled *Ireland* with an incredible Number of excellent Manuscripts, upon all Subjects; but the greatest Part of them have been since destroyed by our Wars with the *Danes* and the *English*, as well as our own intestine Quarrels and fatal Dissensions: However there are still several valuable Pieces to be met with, not only in *Dublin*, but even in *Oxford* and other Places, some of which are mentiond by those truly generous and learned Authors, Sir *James Ware*, in his Account of the Writers in *Ireland*, and Doctor *Nicolson*, Lord Bishop of *Londonderry*, in his excellent historical Library. The *Irish* Gentry have therefore Opportunities enough still left for recovering and preserving their Mother-Language; and consequently, are without the least Excuse, if they shamefully continue to neglect it.

A DICTIONARY in the *English* and *Irish*, I believe, is the first Undertaking of this Nature, that has e're been attempted; and in the Conduct of it, I have taken those laborious and accurate Authors, *Boyer* and *Bailey* for my Guides; I have followed them as close as my Design would permit; and have omitted nothing in the *English* Part which I thought material. In short, it is as compleat as I could possibly make it, without swelling it with superfluous Phrases and antiquated Words, which would have been but of very little Use, and only served to discourage the Sale of it, by making the Price too high.





A

# SPECIMEN

OF AN

## English-Irish DICTIONARY.

BEI.

*Being*, S. Bith.

**I**N God we live, move,  
and have our *Being*,  
An Dia ata ar mbea-  
tha, ar luadhail, agas  
ar mbith; *thus* Begly.

O Domhnill *thus*, An Dia  
mhairmid, chorrughemid,  
agus atamoid, *Acts* xxvii.  
28.

*Your being bound for him*  
*will be your Ruin*, is e do  
beith anurrudhas air do  
sgriosfus tu.

*Being that I promised it, I*  
*will be as good as my Word*,  
dobriogh gur gheallus e,  
biadhme comaith ram fho-  
cal.

BEL.

*To belabour*, do bualadh go  
trom te.

*Belaboured*, buailte, brute, ba-  
traite.

*To belage*, do snadmadh, *i. e.*  
ropuidhe, no corduighe lu-  
iuge, do snadhmadh.

*Belagged*, fagtha ar deire, fag-  
tha amuig.

*To be late*, do beith deirio-  
nach.

*To belay a Man's Way*, falu-  
igh casan do chur a slighe  
dhuine sgairt abhfalach.

*To belch*, do bhruchtadh.

*To belch out Blasphemies*,  
diamhasla do bhruchtadh  
amach.

*Belcher*, Bruchtoir.

*Belching*, ag bruchtadh.

*To beleagre (or to besiege)*  
foslonghort do chur re baile,  
no le cathair.

*A Belfry*, Clogcas.

*Belief*, Creidiomhun, no cead  
fe.

*The Articles of our Belief*,  
airtiogail ar gcreidimh.

*To*

*To believe*, do creideamhuin,  
DS, *to beleive*, do smuain-  
neadh.

*To believe in God*, do chreide  
amh an Dia.

*Ye believe in God, believe al-  
so in Jesus Christ*, creididh  
a nDia agus creididh an Jo-  
sa Chríost.

*No Body shall make me be-  
lieve but the Soul is im-  
mortal*, ni feidir le neach  
achur fa deara dhamh a-  
chreidmhuin nach bhfuil an  
tanam domarbtha.

*A Believer*, Créidmheach.

*Believing*, ag creideamhuin,  
1 Pet. 1. 8. *Believing ye  
rejoice with Joy unspeak-  
able and full of Glory*, ag  
creidheamh a'n deuntaoi ga-  
irdeachas re luathghaire  
dhofhaintis, ghlormhar.

*Belike*, is cosmhuil, go cosm-  
huil.

*A Bell*, Clog.

*A little Bell*, Clog beag, no  
Cloigin.

*To ring the Bell*, an Clog  
do bhuain.

*A Chime of Bells*, Comh-  
fhoghar Clog.

*An alarm Bell*, Clog fhur-  
fhogradh.

*Bell-clapper*, Teanga Chluig,  
no aon do bhaineas Clog.

*A Belman*, Fearcluig.

*To bellow*, do gheimeadh,  
amhail bo, no tarbh, do  
buitheadh.

*Bellows*, Bhuilig cum feidigh.

*A Belly*, Bolg.

*A hungry Belly has no Ears*,

ni bi Cluasa ag Bolg ocrach.  
*Rom. xvi. 18. -- They that  
are such, serve not our  
Lord Jesus Christ, but  
their own Bellies*, oir an  
Luchd is cosmhuil riu so, ni  
don Tighearna Iosa Críost,  
do nid siad feirbhis, achd da  
mbolg fein.

*A Belly-god*, neach do ghnidh  
Dia do Bholg.

*P. Your Eyes are bigger  
than your Belly*, is mo do  
Suile iona do Bholg.

*Belly-ake*, Tineas Cuirp.

*To have a big Belly*, do  
bheith bolgmhor, do beith  
ramhar, dias a Bhfeoil.

*To belong or appertain to*,  
do bhuain ris, no buain do  
bheith ag neach ris.

*Belonging*, ag buain ris.

*Beloved*, graidhte, graidhithe,  
*Abeloved Sin*, Peacha gradh-  
mhar, nó lionan Peacadh.

*Below*, fios, saoi, ar Talamh.

*Set your Affections on Things  
above, not on Things be-  
low*, Bhíodh bhuir Duil  
sna Neithibh ata suas, agus  
ni sna Neithibh ata ar  
Talamh.

*'Tis below you so to do*, ni  
cuibhe dhuit soin dhe-  
namh.

*A Belfwagger*, S. Fearm-  
ormhuidhimh, neac measas  
é fein go mor, i. e. badh-  
gaire.

*A Belt*, Crios cloidhimh.

*To belver*, do bheicadh, do  
sgreadadh, dualfuirt.

*To bely*, eitheach, no breag  
do



do thabhairt do neach no  
do chur alicith aoin.

*Their Actions bely their  
Words*, breaghuighd an  
gniomha a mbriathra.

B E M.

*To bemire*, do shalachadh, do  
fmeacadh.

*Bemired*, faluighthe.

*To bemoan*, v. a. do chaoin-  
incadh, do deana cumhadh,  
do beith dolasach, no doil-  
ghiosach.

*To bemoan ones Misfortune*,  
do bheith doilghiosach fa  
mishean duine oile.

B E N.

*A Bench*, Beinse, Suigheachan.

*A Joiner's Bench*, Beinse  
dluithiodora, no fuinear.

*The King's Bench*, Beinse  
an Righ, no fuigheachan  
an cheirt.

*Bencher*, ardmhaigistir noch  
do bhios na shuighe roimh  
chach agcuirt, no a gcal-  
aisde, no ardchomhairlioch.

*To bend*, do chromhadh.

*To bend a Bow*, Bogha do  
chamtharng, no do shreang-  
adh;

DS. *To bend*, do chromhadh,  
no do chamadh, do lubadh.

DS. *To bend the Cable to the  
Anchor's Ring*; an Cabla  
do cheangal dfaine an An-  
coire.

DS. *To bend one's Fist*, Dorn  
aoin do Dunadh.

*To bend one's self to a Thing*,  
aon do chlaonadh a Intine  
agas a Aigne chum Neithe.

*Their Studies were princi-  
pally bent on expounding*,  
Do bhadar amidheamhna  
go sonradhach claon chum  
gluasadh do dheanadh.

DS. *The bending Part of a  
Hill*, Cam no Glean cnuic.  
*To bend one's Brows*, aon do  
chromadh a mhailighe.

*To bend back*, do chlaonadh  
ar gcúl.

*Bendable*, ionchlaonta.

*Bended*, adj. cam, no claon.

*Bending*, agcamadh, no ag-  
claonadh.

*Beneath*, faoi.

*Beneath*, adj. fhios.

Exodus xx. 4.

*Thou shalt not make unto  
thee any graven Image, or  
any Likeness of any Thing,  
that is in Heaven above,  
or that is in the Earth  
beneath, or that is in the  
Water under the Earth*,  
Ni dheana tu dhuit fein  
[lómhaigh] ar bith ghra-  
bharta, no cosamhlachd ar  
bith [einneithe] da bhfuil ar  
neamh shuas, no da bhfuil  
ar talamh fhios, no da  
bhfuil fa nuisge faoi an  
talamh; thus B. Bedel.

*The Shorter Catechism runs  
thus*, Na dean duit fein  
lómhaig grabharta, no en  
fhiogair ata shuas air  
neamh, no ar talmhuin  
ar bhos, no fa nuisge faoi  
talmhuin.

*Benediction*, Beanachd.

*Benefaction*, Deghniomh.

Bene-

- Benefactor*, Comhantoir, di-  
onuighteoir, cabartoir, chui-  
dioghtoir, cungantoir.
- Benefice*; *as a Church Bene-  
fice*, Beatha Eaglaise.
- Beneficence*, deanadh deagh  
Oibhreach, tiodhlacacht  
toirbheartachd.
- Beneficial*, Tarbhach, Muin-  
teardha, faor.
- A Benefit*, Tiodhlachd.
- Bless the Lord, O my Soul, and  
forget not all his Benefits*,  
Beannuigh, O Manam, an  
Tighearna, agus ni dear-  
maid a Thiodlaichthe uile.
- Benevolence*, Deghmhian,  
Deaghaigne, deaghluidh-  
ios.
- Benighted*, adj. a Noidhche,  
do thuitim ar Neach, oidh-  
chithe.
- Benign*, buidhe, muinteardha.
- Pray give it a benign In-  
terpretation*, Dachuinghe  
ort, tabhair gluais no mi-  
onaghadh muinteartha air.
- Benignity*, Buidheachd.
- Bent, inclined*, Claon.
- Bent to War*, Claon chum  
Chogadh.
- To be cruelly bent against  
one*, do bheith claon cruad-  
halach anaghadh, no ag-  
cuinne aoin.
- To benum*, a dfuarbodhradh,  
dfuarcrapadh, fuarmarb-  
hadh.
- Benumbed*, fuarmharbh.
- Benumbedness*, fuarmarb-  
tachd.
- Benumbing*, ag fuarmharbh-  
adh.
- To bequeath*, Do thiomnadh.
- Bequeathed*, Tiomanta.
- Bequeather*, Tiamantoir, ti-  
omnuightheoir.
- Bequeathing*, Ag tiomnadh.
- Bequest*, Tearma no radh  
dlighe, ar a nidh tioman-  
tar.
- To beray*, Do chacadh, do  
shalcadh, do smearadh.
- Berayed*, Cacaite, cacah sal-  
ach, smearata, smurta.
- Beraying*, Ag shalcadh, ag  
saluga, ag cacuthadh, ag  
smearadh.
- To bereave one of a Thing*,  
Aon do diothughadh fa  
nidh, nidh do bhuain do  
neach, no do chur amugha  
air j. bhreith uaidh.
- Bereaved*, Beanta dhe.
- Bereaving*, Ag buain dhe.
- Bernardines*, ord S. Ber-  
nard.
- A Berry*, Caor, toradh, is  
iomdha toradh ar attug-  
thar, an tainm fin.

BES.

*To beseech*, Dathchuingeadh,  
do shireadh, diarradh.

Mal. i. 9. *And now I pray  
you beseech God, that he  
will be gracious to us*,  
Anois iarruim, dathchuinge  
oruibh guidhidh Dia, ion-  
dus go mbia se grafamhul  
duinn.

*To beseech with Tears*, Do  
shireadh le deora.

*Beseeching*, Ag shireadh, ag  
athchuingidh.

*To beseech*, Do chuibeadh, do  
beith cuibhe.

F I N I S.





*A Translation of the IRISH Preface, to  
Mr. Lhuyd's IRISH Dictionary.*

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*To the GENTLEMEN and other Learned  
PERSONS of the IRISH Nation, whether  
IRISH, SCOTS, or other Foreigners, Long  
Health and Happiness.*

**I**T is but reasonable (Generous Gentle-  
men) that I here make an Apology  
for undertaking to write and publish  
a Dictionary in a different Language  
from my Native Tongue; and which  
I did not learn by Ear from any Person whose  
Native Language it was.

FOR though, 'tis true, I travelled through *Ire-*  
*land*, and the North-West of the *HIGHLANDS* of *SCOT-*  
*LAND*, partly to make Remarks on the Natural  
Curiosities, and partly to view the Old Monuments  
of those Nations; yet frequently meeting and con-  
versing with those who spoke *English*, I learned but  
very little *Irish* in that Progress: And therefore it  
is from Books, for the most Part, that I have ac-  
quired the little Knowledge I have in that  
Language. Now the Motive that first engaged  
me in the Study of *Irish* was this.

SOME *Welsh* and *English* Gentlemen laid their  
Commands on me to write something, beyond  
what has hitherto been published, concerning the  
Original Antiquity of the *British* Nation; and in

A

regard

regard the Old and Antient Languages are the Keys that open the Way to the Knowledge of Antiquity ; I found it the more necessary to make myself as much Master as was possible of all the old obsolete Words of my own Native Language. For it was generally own'd and taken for granted, (whether true or false) that the *British* was the first and most antient Language in *Great Britain*.

As soon as I had made, by the Help of a certain Parchment-Manuscript, a tolerable Progress in the old *British* Language, I found my Knowledge therein not only imperfect and defective, as to the Meaning and Signification of the old Names of Persons and Places, but also that there were many more Words in the old Statutes, Histories and Poems, whose Significations still remained to me very dubious and obscure : Notwithstanding the great Benefit and Advantage we have from the *Welsh* and *Latin* Dictionary, compiled by the very learned and ingenious Dr. *J. Davies*, and printed at *London* in the Year 1632.

THIS Difficulty naturally led me to conjecture, that a little Skill in the old *Irish* Words would be very useful to me in explaining those antient *British* Words ; and therefore I applied myself to read the *Irish* Bible, and the Chronological History of *Ireland*, written by the learned Antiquary, Dr. *J. Keating*, with a few other modern Books that occasionally fell into my Hands ; and being perswaded, that making a Collection of the Words would very much assist my Memory, I therefore at first made a Dictionary for my own particular Use, which afterwards swell'd to the Bulk you now see it in the following Impression.

I am very sensible, that this is a Work not only imperfect and defective, but also in some Places erroneous ; and that a Native of *Ireland* or *Scotland* might perform it with less Labour, and more Accuracy and Judgment ; However, thus much I venture

ture to affirm, in Behalf of this first Essay, that it is more copious than the first Impression (usually) of a Dictionary of any Language now generally spoken throughout *Europe*. *Rome*, as they say, was not built in a Day; it is not the Work of any one Man, nor indeed the Product of an Age, to write a complete Dictionary of any Language whatever: And as for what is amiss here, I can say no more of it, but humbly submit it to the Judgment and Correction of the gentle and judicious Reader. Had there been before this an *Irish* Dictionary published by any Native of *Ireland* or *Scotland*, it would have been now very useful to me, and also to others before my Time; but as it has always been usual upon the like Occasions, I have Hopes that even this incomplete Performance will be kindly received, and taken in good Part: Because an half-formed imperfect Dictionary is preferable to no Dictionary, and that, according to the common Proverb, *It is better Late than Never*. I made diligent Enquiry (as many *Irish* and *Scottish* Gentlemen, who are now living in this Kingdom of *England*, do well know) for a Person well versed and learned in *Irish* Manuscripts, to correct and amend this Dictionary, before it went to the Press; but as it was very difficult to find such a Person (which I have not hitherto met with) by whom these Sheets might be corrected, I could do no better than to send three printed Copies of this Dictionary to *Ireland*, and three more to *Scotland*, with Letters to some of my Acquaintance in each Kingdom, to correct and enlarge this Work: Two only of my Friends returned Answers, one from *Ireland*, and the other from *Scotland*; whose Corrections and Amendments are printed by way of Supplement or Appendix at the End of this Work, and distinguish'd sometimes with the Letters *Ir.* and *Sc.* for *Ireland* and *Scotland*, by reason I was not



4 *Mr. Ed. Lhuyd's Letter to*

at Liberty to mention the Gentlemens Names without their own Approbation. The Words, which they found erroneously or imperfectly interpreted, are marked thus : ; And if you please to fix the like Mark to the same Words in the Dictionary, it will not be amiss ; but a Direction to you, which ought not to be forgotten, that such a Word was not justly interpreted. It is yet necessary to enlarge farther concerning this Dictionary in the following manner.

I. As concerning those Words that are not distinguish'd with a Letter or any other Mark, I collected them, for the most Part, out of divers *Irish* Books ; but more particularly from the Old Testament translated into *Irish* by the Frier-----*King*, at the Desire and Expence of Dr. *William Bedle*, Bishop of *Killmore* ; and from Dr. *William O Donnel*, Arch-Bishop of *Tuam*, his Translation of the New Testament.

I know very well I have often inserted unnecessary Examples and Quotations ; but I first collected them, when I was a young Beginner, to assist my Memory, and to acquire thereby more Knowledge and Satisfaction in many Words that were dubious, and whose Signification I could not well remember : And afterwards I printed them for the Benefit of the *English* Reader and other Foreigners ; because I was conscious my single Authority was of no great Weight, being I was but a Foreigner myself. Another Motive I had for Printing, was to abridge sometimes Names and Words ; which, though perhaps unnecessary to you, might nevertheless be convenient for Foreigners, who have a Desire to learn the Language.

II. EVERY Word, that is mark'd with the Letter *K*. (besides many other Words that are not mark'd



mark'd at all) is taken out of Dr. *J. Keating's* History of *Ireland*. I omitted translating into *English* the historical Examples of this Author, by Reason the Knowledge of them was no Way useful, or of any Advantage to Strangers; and therefore it was an unnecessary Charge to print them. As for the Years in the Chronological Part, wherein he, and the learned and ingenious Gentleman, Mr. *Roger O Flaherty*, disagree, every judicious Reader must know, that this Dictionary is neither a Judge of, nor a Searcher into, the Chronicles of *Ireland*: However, I thought it more expedient to refer the Reader to the Year mention'd in *Keating's* Chronology, believing that to be a better Method, than to depend on directing him to the Page; because the Book was never printed; and therefore, 'tis almost impossible, that a Manuscript should be transcribed so exactly, and with so just an Agreement in the Pages, as would be necessary in referring the Reader to them. The few historical Remembrances you have here and there intermixed, are mentioned by Way of Amusement to those who are curious in the *Irish* and *Scottish* Antiquities. But, as touching what relates to the Stories of \* *Tuatbaibh Fiodhgha*, and such like of the same Nature, they are published for the Sake of those that study Antiquity, to give them to understand, that every traditional Story, that is handed down from Age to Age to this Time, is not to be look'd upon as true and authentick; however ingenious, and perhaps learned, the Author, in his own Time, or those that transcribed after him, might justly be esteem'd. There are some Fables indeed, and  
romantick

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\* *Tuatbaibh Fiodhgha*, according to Dr. *Keating*, were some *British* Gentlemen, so called, that used poisoned Arms in *Ireland* in the Time of *Herimon*, whose Wounds were reckoned incurable. *K. A. M.* 2737.

*romantick* Stories, in the first Histories of all Nations; but, notwithstanding that, we may give Credit to Relations that are probably true, however old they be, and of long Standing; but we are not under any Necessity to take for granted that which is, in its own Nature, very improbable and unlikely: And therefore, in these two last Centuries, all learned Nations have expunged out of their true and genuine Histories, all those fabulous Relations that were apt to bring the Truth of the whole in Question: But I must not digress too far from the Work in Hand.

III. As for those Words that are marked thus †, they are more obsolete and unintelligible, being partly borrowed in antient Times from the *Latin* or *Greek*, or some other Languages; and partly original *Irish* Words now grown obsolete, or preserved only in some particular Places, and disused and unintelligible in most others. At first I began to transcribe them out of an old Manuscript; but afterwards meeting with a larger Book, printed at *Lovain* by *Michael O Clery*, a Friar, under the Title of *Seanasan Nuadb*, (or a Glossary of old difficult Words) wherein was a Collection of all such obsolete Words: I inserted that Book entirely into mine, distinguishing those Words with the Mark I have already mentioned, which the Printers commonly call a *Dagger*. My Design at first was, as may appear in the three first Leaves, to give, for the most part, the *English* Interpretation only of those Words, in order thereby to save the Expence of printing the *Irish* Explanation; but afterwards, when I found I was not able to carry my Design through the whole Work, in the Manner I proposed, and that the whole Impression of *Clery's* Glossary was almost out, and also that the very Examples, which ought to be preserved, were grown obsolete; I was of Opinion, that to print

print both the *Irish* and *English* Interpretation of many words would be useful and acceptable to the Learners of the old *Irish*: I endeavoured likewise, with my utmost care, to print the Words correctly and alphabetically; whereas *Michael O Clery* did but transcribe as he found them immethodically collected in old Manuscripts; wherein the Interpretations and Examples are so obsolete, that a Man would require to be very well acquainted with the old *Irish*, to understand them perfectly; and there are likewise some entirely lost, and others so old as to be forgotten, and grown quite out of Use.

IV. THE Words that are distinguish'd with the Letters *Pl.* and sometimes with *P.* only, are taken out of the *Latin-Irish* Dictionary, compiled by the ingenious and Industrious Frier, Mr. *Richard Plunket*, and by him finished at *Trim* in *Ireland*, in the Year 1662. The Reader may see a farther Account of him in the *English* Preface. Now in regard I employed a Friend to assist me sometimes in transcribing out of his Book, that has Occasioned in a few particular Places some Mistakes, being led into them by Homonymous *Latin* words: As an instance of this, I found the word *Fobhtbonnan*, in the Transcript of the *Latin* Word *Glis*, and because I knew that *Patheu*, *Fatheu*, and *Fatheu*, in the *Welsh*, signified a *Dormouse*, and considering likewise that there is a considerable Number of obsolete words in the *Irish*, I concluded that *Fobhtbonnan* and *Feasclarluch* signified the same Thing, to wit, a *Dormouse*; whereas, the Author, by the word *Fobhtbonnan* intended a *Thistle* only, the Word *Glis* (Gen. *Glissis*) being used in that sense by the *Roman* Natural Historian (if we rightly understand him) *C. Plinius*. I have hopes however that the Mistakes of this kind are not many, and they stand corrected amongst other Errors in the Supplement at the end of this Work:  
But,



But, if any Doubts of the like Nature arise to the Reader, he may probably satisfy himself with looking over the *Latin-Celtick* Vocabulary in the second Title of this First Volume; wherein the *Irish* (besides the Words distinguish'd with the Letter N.) is entirely copied with mine own Hand, out of the Hand-writing (as I take it) of the said Mr. *Richard Plunket*. I hope my Reader will excuse me for using in that Vocabulary, and in the comparative Etymology in the first Title, the Orthography of the general Alphabet in *Irish* Words; when he considers the Characters I make Use of there, are more intelligible to Strangers, and no Way injurious, or disagreeable to the Natives of the Kingdom. There are a great many in the Queen's Dominions, and likewise amongst learned Foreigners throughout *Europe*, who have had a great Desire to compare the *Irish* and other Languages together; and, in order to promote that, the Reader may observe the general Alphabet in the second Page of the first Leaf, which is much easier and sooner learned than a strange Alphabet. What I first propos'd to do was, (as may be seen in the Title of the comparative Vocabulary) to set down such *Irish* Words, as best agreed with some Dialect of the *Welsh*: But after I sent this Work to the Press, I considered (upon second Thoughts) that the more copious it was, the more useful and acceptable; and therefore I improved it, as you see, to a little Vocabulary.

As for the Abbreviations in this following Dictionary, I need not Treat of them here; because they are set apart by themselves, together with the other Abbreviations at the end of this Work. My reason for putting the Verbs in the first Person of the Singular Number, and in the Present Tense of the Indicative Mood, is not only for its being the most regular Method that can be  
con-



constantly observ'd ; but because it was the Method I saw used in an old Manuscript Vocabulary, and what was formerly practis'd in our own Language, as may be seen in the Manuscript of *Eutex*; which I made Mention of in the *Cornish Grammar* \*. I usually, however, put the *English* in the infinitive Mode, to agree with the Method of explaining the *Latin* in an *English, French, or Spanish* Dictionary ; and therefore, if this be an Error, I don't take it to be a material one : But as touching the other Mistakes in this Dictionary, of which I partly had some Doubts myself, and therein agreed with my Friends, to whom I shew'd the printed Copies, I will make particular Mention of them here, because such a *Memento* may be useful to the curious Reader. 1. And first, the Letter *b*, (especially in the Words distinguish'd thus †) is often omitted : As for Example, *Sgiop-taidh*, Active, for *Sgiopthaidh* ; *Coblach* (at the Word † *Tascor*) for *Cophlach*, a Navy, &c. But if such Mistakes in the Orthography don't happen here and there in some particular Words, I never omit the *b*. Neither did O *Clery* omit it in the Book which he wrote. He transcrib'd them all entirely out of old Parchment Manuscripts : And, in antient Times, *b* was not used as an Auxiliary to any of the Letters which are varied, but only *c* and *t* : It is true, there are Points over very old Characters, but they were not all marked or pointed so, particularly *b* and *m* ; these were left to the Judgment of the Reader when to pronounce them without that auxiliary Point, and when to read them as *bb* and *mb*. 2. The same Letter is sometimes unnecessarily inserted, as in the Word *Do shluigh* for *Do shluig*, he swallowed, from the Verb

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\* P. 226. Coll. 1. This Book is about a thousand Years standing.

*Sluigim*, to swallow; *Fuighim* for *Fuigim* I leave.  
 3. A double Consonant is put for a single one; and a single Consonant for a double one; as in the Word *Treann* for *Trean*, powerful; and *Binn* for *Binn*, sweet or musical. 4. The Words that ought to begin with a Vowel, are sometimes placed wrong after the Letters *d* or *t*, as in the Word *Tuireadh* for *Oireadb*, a Ploughman, &c. 5. I find there are some Words in the *Irish* Copies transcrib'd by O Clery out of an old Parchment Vocabulary, and some Words I transcrib'd myself out of O Clery's Book, which are misplaced, and put out of their due Order, some of them by O Clery's Printer, (for I mark'd and corrected some of them myself, though others escaped my Notice) and some by my own Printer, insomuch that they sometimes make (as it often happens in a Language they don't understand) two Words of one, and again one Word of two. 6. As for the Words that are mark'd with a Dagger †, and explained by *Irish* Words, it is more expedient to rely on the Interpretation on the learned Natives of the Kingdom have always, Time out of Mind, put upon such Words, than on the *English* Translation; wherein I might sometimes be liable to Mistakes. 7. In some Places the same Thing is understood by a Word with diverse Variations, as the Word *Ball*, *Balach*, and *Bealach*, the Way. 8. Sometimes you will find the same Word inserted twice, as the Word *Bann*, explain'd by *liathbroid*, (viz.) a Knob, and *Bann* Lat. *Pila*; the Reason of which Mistake is this, because the *Latin* Word *Pila* is taken in both Senses; to wit, for a Ball, or for any round Thing, as a Knob; and its being transcrib'd out of *Plunket's Latin Dictionary*, and no other Word join'd with it, to direct me to the true Sense, I was at a Loss to know whether I was right or wrong, in terming *Bann Liathbroid*: But this will occasion no great Mistake in the Reader; and I have Hopes, that

that the other *Errata*, after these few Hints, will not be very material.

As for the Obscurity of some Words left at my Door, or at O *Clery's*, it is rather to be imputed (as I have already shewn) to those antient Authors that first collected the words; and no doubt but future Ages, by rendring old Manuscripts more familiar to them, will understand them better than the present. As for passing any Censure on the Rule concerning broad and small Vowels, I chose rather to forbear making any Remark at all upon them, by Reason that old Men who formerly wrote *Arget*, (i. e.) Silver, instead of *Airgiud*, as we now write it, never used to change a Vowel but in declining of Words, &c. And I don't know that it was ever done in any other Language, unless by some particular Persons, who, through Mistake or Ignorance, were guilty of it.

AND, having given the best Account I could of my own Inability and Defects, give me leave humbly to offer a few Remarks to the Consideration of your Grammarians, concerning speaking and correctly writing the *Irish*, especially in such Books as are designed for the Press, where perhaps there are no *Irish* Characters; as particularly the Bible, and singing Psalms now used in *Scotland*, the Christian Doctrine written by *Tobias Stapleton*, and other Books. Here then to follow these Points, which occasioned some Doubts to arise in me, and which I desire to leave to your Consideration.

I. THAT you have lost the antient and true Pronunciation of the Letters *dh*, *gh*, and *th*; and that in former Times *dh* was pronounced as *th* in *English*, in these Words, *thither*, *therefore*, &c. and *gh* as *ch*, only so much softer (or weaker) as *g* is softer than *c*, and that *th* was usually pronounced as it is in *English*, in the Word *Thing*: And my Reason for



it is this, because we and the *Armorick Britons* do retain still some of the same Words in Use with you, (as appears in the comparative Vocabulary) and we pronounce them in that Manner; as for Example, *Bodbar*, deaf, and *Bliadbuin*, a Year, are pronounced by us in the same Manner, that *Botbar* and *Blooi-zhin* (if there were any such Words) would be according to the *English* Pronunciation.

II. THIS Defect, or Suppression of the old Pronunciation, occasion'd Authors to be doubtful when to write *dh*, and when *gh*, which put them under a Necessity of putting one Letter for another; by which Means both these Letters happened sometimes to be placed wrong, as was likewise *th*; as in the Word *Marb* for *Magh*, a Field, *Gen.* xxxiv. 7. And I venture to add this likewise, that, in my Opinion, it is unnecessary to write *gh*, in the middle of a Word, as it is *ex. gr.* in the Word *Tighearna*, Lord, which, without Doubt, is the same with the *Greek* and *Latin* *Tyrannus*; and therefore ought to be written *Tiarna*.

III. AS concerning the mute Letters in the Beginning of Words, as *ar mbeul* our Mouths; *ar gcoir*, our Right; *ar bhfearam*, our Land; *ar dtir*, our Country: In Regard they are not used in any other Language, they must therefore be disagreeable to Strangers, who are, upon that Account, disposed to entertain a mean Opinion of the *Irish*, even at the Sight of an *Irish* Book; inso-much, that the Language (however full and copious in itself) is looked upon to be but wild and barbarous. I am not ignorant of the Reason you give for this, to wit, to preserve the initial, or possessive Letter in writing, (in order to shew the *Primitive*, or *Radix*, of the Word) though its Sound be lost in the Pronunciation. To which I answer, That there is no Necessity for continuing the initial Letter in the *Irish*,  
more



more than in the *Welsh*, *Cornish*, or *Armorick*, all which do vary their initial Pronunciation as you do; but, at the same Time, they change their initial Letter too, both in writing and in printing; neither do they preserve the possessive Letter, nor from thence apprehend any Inconvenience: And moreover it was not formerly practised among the *Irish*, as any one may see that consults the old Parchment Manuscripts. Now, however justifiable it may be to introduce and preserve a Novelty that is useful and convenient, yet it is not allowed to introduce one that is unnecessary, superfluous and disagreeable. The old Manner of Orthography, which you formerly used in your Language, and we in ours, was, instead of changing or transposing Letters, to make one Letter, without any Variation, capable of different Sounds, as the *English* and *French* do now in many Letters: I confess indeed that it was not a good Method, because it rendred the Difficulty in reading greater; but it is more than probable, that the Method, now used in the modern *Irish*, will be found inexpedient and liable to the same Objection; but if the Exchange of Letters (as it is now used) be thought of so great Use, we ought rather in their Place to introduce Greek Characters, which may be always found in any considerable Printing-House; as for Example, *ar meul*, *ar voir*, *ar searan*, *ar Sir*, &c. But as a great many will very probably look upon this in their own private Judgments to be superfluous and unnecessary, so I am perswaded still it were better to omit the possessive Letter.

IV. Another Cause of Dislike that Strangers have to the *Irish*, is to find the Auxiliary *b* made use of so often, which makes many of them speak of the Language with Contempt before they understand it, and ridicule such Words as these *Neimdbhligheach* (i. e.) unlawful, *Neimdbhurachd*, Negligence,

gence, *Neimbmbisgeach*, sober, &c. Now, the Cause from whence this Inconvenience proceeds, is the small Number of Letters the *Irish* have, and their using many Consonants in compound Words, notwithstanding that *Neavuintreavil*, for Instance, and *Neivisgeach* are as intelligible as *Neimbmbuintreambuil* and *Neimbmbisgeach*; now, this Disagreeableness and Inconvenience might, in my Opinion, be remov'd by omitting, after the Example of others, those superfluous Letters, and by printing the Words exactly (as the *French* begin to do now) after the Manner we speak them, which may easily be done by making Use of an Alphabet, made up of *Latin* and *Irish* Characters.

A, a Angl. *e*, *av*, Angl.  $\beta$ . b;  $\chi$ , *ch*; d, *d*;  $\delta$ , *dh*; e, *e*; f, *f*; g, *g*;  $\text{gh}$ , *gh*;  $\text{ng}$ , *ng*; i, *ee*, Angl. K, *k*; l, *l*; M, *m*; N, *n*; O, *o*; P, *p*; r, *r*; s, or f, *sh*, Angl. t, *t*;  $\text{th}$ , *th*; u, *o*, *o*; Angl. v, *v*; Y, *i*, Angl. in third, *bird*, &c. or *ao* in *Irish*. Moreover, if the Pronunciation be so great as to require distinct Letters, the *Greek* Letter  $\lambda$  may be put in the Place of *ll*, and  $\rho$  for *rr*. I do not intend hereby to make any Alteration in the *Irish* Orthography, because that would render the old Manuscripts more difficult to be understood, and in Time more subject to wear out of Memory; all I design by it is the Expediency of making Use of such an Alphabet in printing the *Irish* Language in such Places, where perhaps there are few or no *Irish-Men*: And as there are, without doubt, but few Printing-Houses where these Characters  $\text{ng}$ , and  $\text{th}$  are to be found; it will therefore be convenient to use in their Places the *Greek* Characters,  $\delta$ ,  $\gamma$ , and  $\epsilon$ , and likewise, if there be Occasion for a farther Distinction, the *Greek* Letters  $\lambda$ , for *ll*,  $\beta$

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Note, the Letters mark'd thus \*, should be in *Irish* Characters, but none such are in the Kingdom.

and

and *u* for *bb* and *mb*, when *b* and *m* require to be changed: As for Instance, *bean* a Woman, when you change it into *bbean*, and *mor* great into *mhor*, &c. The Letter *f* may likewise be constantly us'd for *ph*, after the Manner of the *Italians*, who write *filosofo*, and not *Philosopho*; and the *Italian* Alphabet is very easy to be written, as all Nations do own: This Method would save some Expence, even in printing an *Irish* Book, as the Reader may observe in the following Specimen of the Articles of our

C R E E D.

“ **K** Reidim an Ia atair nan uile chuvach Kru-  
 “ taiteoin neive & talvan Agus an Iosa Krist  
 “ & eunvaksan ar diarnaine, Noch do gavad on  
 “ Spirad nìjv, rugad te Muire Oig, do Utaig, an  
 “ fais fa Fuigk Filaid do Krochad, do Keutad  
 “ fuair, bas & do hadlaikhead, do chuaid fuas ar  
 “ neav, agus ata anois na huid ar deis De Atair  
 “ ne nuite chuvachd as fin tiocfas do vreit vreire  
 “ ar veogaiv & ar varvaiv. Kreidim an fa spirad  
 “ nìjv an Eaglais nìjoza chovchodchion kuman na  
 “ nìjv maiteamh na beakzad eifeirge chodlana marv  
 “ agus an veata vatanach. *Amen.*

As concerning the promiscuous using of the Letters *a*, *o*, or *u*, and *e*, or *i*, for one another, (though it be now an approved Rule among Gram-  
 marians) yet formerly it was reckoned no correct Way of writing; and therefore, in my Opinion, there is no Necessity for continuing of it; if the different Dialects or Idioms of the Language (which, I own, is beyond my Capacity to judge of) do not require it; and if they should, it were but just to give Preference to some one Dialect as formerly was given among the *Grecians* to the People of *Attica*.



VI. I am perswaded that such an *Irish* Grammar would be very necessary and useful, that could shew at large every Variation (not only in the modern but old *Irish*) of the Verbs and Nouns, and the Rules of Syntax; wherein *Molloy's* Grammar is defective, together with such an Account (till a better was given of the old Orthography) as I have publish'd in this Book concerning the *British* Language, beginning at Page 22<sup>e</sup>. If such a Grammar, with proper Rules and Instructions, was written by some able ingenious *Irish* or *Scottish* Gentleman, and farther recommended with a large Table of such old *Irish* Words as are not contain'd in this Dictionary, or erroneously, or at best not fully interpreted; such a Book (I lay) thus writt'n and printed, either in *London* or *Dublin*, would, without doubt, sell, and go off admirably well.

AND now, that I have mention'd the Sale of Books, it is necessary and seasonable that I here make it my Request to you, not to give ear to those that pass their Judgment on this Book at second Hand; or that are unacquainted with the *Irish* or *Welsh* Languages. I made an Offer to several Stationers in *London* to print this Book, because I neither had Inclination nor Leisure to do it my self, but when they rejected it, I sent it to the Press at my own Expence. Now, it is well known to many of you that live in *London*, that it is on Account of such Books as are not to be sold for their own Advantage, that the Booksellers are said to be like the Dog in the Manger; for when they look on the Title-page of a Book, and find it not printed for the Benefit of one of their own Brethren, but at the Expence of the Author, it is usual with them to tell their Customers, that they have heard many Gentlemen of Learning and Judgment lessen that Book; though, very probably, they never heard it censured so, but perhaps the direct contrary. Again, a Gentleman coming to a  
Coffee,



Coffee-house, or any such publick Place (not knowing their Cunning and Deceit) says perhaps to his Friend, or the Company he is in, that such a Book is generally disapproved; and by this Means the Book (if it be not vindicated by some learned Man of Note and Character) is little thought of and cried down in most Cities. They have also another common Custom among them in that City; and that is, to give it out to their Customers and Country-Booksellers, that the whole Impression is sold off, when perhaps the Author has not, at that Time, disposed of the tenth Book. They have various other Methods, which very much obstruct the Progress and Improvement of Knowledge in *England*; but I have digressed too far; and therefore those Gentlemen, who have a Desire to buy this Book, may be pleased to communicate their Intentions to Mr. *Jeremiah Pepyat* Bookseller in *Dublin*; or to myself here in this Town, which they may do by the Help of any Friend they have in *England*.

I know many will say, that I ought to give a distinct and separate Account of these Languages by themselves, (*viz.*) the *Irish*, *Welsh*, *Cornish* and *Armorick*; I confess that would lessen the Price of each Part in its own peculiar Country, but then it would not be near so useful to Criticks and Men of Learning; for by this Method they get (especially by the Help of old Manuscripts) farther Light into many even of their own Words, from their Likeness and Analogy to other Words of a neighbouring Nation. There was this to be considered besides, that, at least, one half of the Impression would be bought up by the *English* and by the Foreigners beyond Seas, who have an equal Inclination and Curiosity for each Language, and consequently a like Desire to have the whole printed together.

A N D now I would not detain you any longer upon this Subject, but that I think it necessary to address myself to those who ridicule and make a Jest of the *Welsh* and *Irish* Languages, and therefore do condemn (as vain and useless) the Labour of those who would endeavour to preserve them : But no wise or knowing Man ought to take Notice of such ridiculing Wits ; for their Scoffs and Jests proceed either from Ignorance or Want of better Education ; but I know, from my own Experience ( and, without doubt, many of you are not ignorant of the same ) that though there are too many that give themselves great Liberty in talking after such a Manner ; yet the most learned, and Men of the greatest Experience amongst the *English*, discover not only an Inclination to preserve our Languages and Manuscripts, but are also the most bountiful Patrons of Learning, and perhaps of the most extensive Capacities and Understandings in all Kinds of Literature and Sciences ( take them one with another ) of any People in *Europe*. I have no Reason to speak partially in this Affair ; because I don't profess to be an *Englishman*, but an old *Briton*, and according to our *British* Genealogy, descended in the Male-Line from *Heliodore Leatbanuin*, the Son of *Mercian*, the Son of *Keneu*, the Son of *Coel Kilsheavick* ( alias *Coel Godebog* ) in the Province of *Reged* in *Scotland*, in the Fourth Century, before the *Saxons* came into *Great-Britain* ; but we are at a Loss now for the modern Name of that Country ; and we have no other Account of its Situation, but that it is *Cumbria*, the Metropolis of which Country was *Caer Alclud*, which, according to some, is now called *Dunbarton*, and, according to others, the City of *Glasgow*.

I have already declared that it was through Ignorance that many Persons would have your Language and ours buried in Oblivion ; and I have no Reason

Reason upon any Account to recal my Words, but rather to make this additional Remark, that it argues so great a Want of Judgment, that any Man, who would pretend to Learning, ought to be ashamed of it.

I. IT is undoubtedly true, that they were the first Languages of the *British* Isles, under which Denomination, as *Ireland* was formerly included, so it was likewise called *Eire*; and it is as certain that they were the most antient and best preserv'd of any Languages in the West of *Europe*, and consequently to suffer these Languages to decline and perish, would be as great an Inconvenience to the Society of Knowledge and Literature, as the Loss of the old *Celtick*, *Italian*, and *Spanish*, is now found to be, and future Ages will have Reason to be astonish'd at the supine Ignorance, in this Point, of the two last Centuries, wherein so much Learning has, in other respects, flourished.

II. THESE therefore being the first and original Languages of the *British* Isles, it follows that it is necessary to acquire them in some Degree, to be able to explain and account for the Names of Persons and Places; and it is for that Reason, that these eminent Antiquaries, *Cambden*, *Bochart*, and *Boxhorn*, and other learned Persons of that kind were of Opinion, that it was necessary to converse frequently with *Welsh* or *Irishmen*, or both, to be able to make any Judgment of their Languages; and withal, that they themselves did not write so fully and copiously as they would have done, if they had been Masters of those Languages.

III. THE famous and learned Nations of *France*, *Italy*, and *Spain*, will not be capable of giving an Account of those Languages which



(a) *Menage*; (b) *Aldrete*, and many other learned Persons endeavoured to do, and indeed made laudible ESSAYS that way; if they do not arrive to some Perfection in the Knowledge of your Language and ours; which, without Dispute, is allowed to have been the best Part of the Languages they treated of, before the Arms and Conquests of the *Romans*, *Goths* and *Africans*, laid waste their Countries, and corrupted their Languages. And as concerning even the *Greek* and *Latin* Languages, from which alone the *French* and *Italian* are derived, there are many of their Words derived from other Languages; for their *Radices* are not to be found in their own, but sometimes (though I know contrary to the general Rules of Etymologies) in the *Italian*, *Spanish* and *French*, and sometimes in the *German* Languages, but they were generally better preserved in your Language and ours, with this Distinction only, that you come much nearer to the *Latin*, and we to the *Greek*; which Observation will, no doubt, occur to you as well as to me, after perusing the *British Etymologicon*, beginning at Page 266. Nay, your Language is better situated for being preserved than any other Language to this Day spoken throughout *Europe* (I mean so far as relates to what is contained in your Books, but not to your common Method of speaking.) There was likewise a considerable Number of the same Words which we find in the *Greek* retained in your Language, that is certainly included in what I mean, when I say the *Irish* is like the *Latin*; because the *Roman* Language was for the most Part derived from the *Greek*, as *Vossius* has made appear; and in a particular Manner agreeing with

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(a) Dictionnaire etymologique de la langue Francois. Fol. à *Paris*. Anno 1694. et origini Italiani. (b) Del Origen y principio de la lengua Castellana o Romance.



the *Aolick* Dialect (c), and I beg Leave to add this withal, that I do not mean the old *Roman* Language only, which was called *Lingua Prisca*, and that of the twelve Tables, which was called *Latina*, but also the very *Roman* Language, as it was used by *Nævius*, *Plautus*, *Ennius*, *Accius* and *Pacuvius*; that it is therefore as antient as the *Greek*, if not older, from which alone I conclude, that it has been less subject to Alteration, and better preserved: And one Reason, among others, for my Opinion is this, that the *Latins* often begin these Words with the Letter *S*, which the *Greeks* begin with *H*. as *Sal*, ἅλς; *Semis*, ἡμισυ; *Similis*, ὅμοιος; *Sex*, ἕξ; *Septem*, ἑπτα; *Somnus*, ὕπνος &c. (d) Now, in Regard that the same Word in a second Position, or Variation of it, begins in your Language with an *H*, which, according to the Order and Method in the Dictionary began with an *S*, as *Mo bac*, *Mo baighiod*, *Mo hal*, *Mo buil*, when the Words, according to their first possessive Letters, are, *Sac*, *Saighoid*, *Sal*, *Suil*: 'Tis therefore probable, that those *Greek* Words are derived from the Words I have mentioned in that Language, which, in Process of Time; was called *Latin*, in the same Manner that the *Latins* themselves have changed, (as *Festus* has long since observed) *Ferba*, *Fedus*, *Folus*, *Fostis* and *Fostia* into *Herba*, *Hædus*, *Holus*, (afterwards *Olus*) *Hofis* and *Hofia*; or, as the *Spaniards* have changed the *Latin* *Faba*, *Fabula*, *Fatum*, *Farcina*, *Ferrum*, *Februarius*, into *Haba*, *Habla*, *Hado*, *Harino*, *Hierro*, *Hebrero*, &c. I am perswaded, that this Account will be deemed very uncertain and precarious, in the Opinion of some learned Criticks, who derive all *Latin* Words from the *Greek*: But such Persons as do never question their Authority can-

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(c) J. Ger. Vossii Etymologicon linguæ Latinæ. Fol. *Amst.* 1659. (d) Vide *S. H.* p. 29. c. 3.

not make any new Discoveries, nor correct old Errors. And to what has been said, I will add this, that the *Greeks* being in Power and Authority long before the *Romans*, it is not therefore to be wondered at, that their Language began sooner to decline; inasmuch as we often find People of all Nations, after coming to a high Pitch of Grandeur and Power, thro' Pride and Vanity, dwindled and reduced to a low State, and at other Times, in order to chastise and amend them, their Language chang'd (e).

IV. THERE are no Languages now extant that are more useful and necessary for explaining the true Names of Rivers, Loughs, Mountains, Rocks, Plains, Countries, Cities, and the Towns throughout *Italy*, *France*, and a great Part of *Spain*, than these two Languages. It is likewise acknowledged, that the Language spoken by the *Rhetii* (or the *Grisons*) on the Top of the *Alps*, between *Germany* and *Italy*, and in the old *Cantabria* of *Spain*, would be very useful towards making a Vocabulary of that Kind. But, as I have not extended my Knowledge so far, neither do I think that their Languages (especially the first I mentioned) can be so copious, or so well preserved as your Language and ours: And therefore, if it happened, at any Time, that a Gentleman of the *Welsh* or *Irish* Nation, would have Occasion to travel into those Parts, it is certain he would have much the Advantage of any other Country-man, in undertaking such a Work, and making a Collection of such-like Names in those Countries, especially in the mountainous Parts of them, and comparing them with the Names of his own Country; and certainly such a Gentleman might, with more Ease than

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(e) Vide Page 35. Class. 10.

any other, write an *Etymologicon* of any of those Languages; and I believe every one of you will agree with me in that, if you please to be at the Trouble of reading the first Title of this Book, and the first and second Letter of *Agidius Menagius*, his Etymological Dictionary. It is far from my Thoughts to throw any Reflection on the Work of that learned, ingenious, and eloquent Author: It is neither my Custom, nor agreeable to my Inclination, to censure any well-meaning Writer, though he were ten Degrees inferior to that great Man; all I have to say is this, that had he studied the *British* Language and yours, though he had been ignorant of any other, but what is spoken in his own Country, (*viz.* in *Armorica* or *Bas-Bretagne*) he would have acquired a considerable Share of Glory above the learned Linguists of *Europe*, and consequently of that Honour he has so well merited for that excellent Piece which he wrote.

V. THE fifth Motive or Inducement for publishing Dictionaries of our Languages, is, that with their Help (after being corrected) Men of Learning and other Gentlemen might be the better able to read, for their Pleasure and Diversion, our Poetry, Histories and our Laws, which are still in Being; and which ought never to be lost, but preserved carefully to give some Light to learned Persons, and Knowledge to Antiquaries. I know it is a common and prevailing Opinion amongst you, as it is with many of our selves; that there is little or nothing in our old Manuscripts worth the reading: But to that I answer, That never did any Antiquaries or Criticks repine for spending some Part of their Time in this Study; and that the old Poetry and Romances, in each of these Languages, were as witty and pleasant, as those of any other Language, that were written at the same Time.

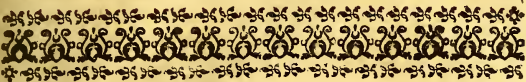


VI. THERE is a sixth Reason, and I think a very just one, for publishing Dictionaries and Grammars in these Languages ; and it is this, That they may be very useful and helpful to those that have taken upon them the Care of Souls, and to those likewise who have any Office or Place of Trust over the common People ; As concerning those who propose it were better to teach all Manner of Persons in the three Kingdoms to speak *English* ; I will readily agree with them in that, as being of universal Advantage in order to promote Trade and Commerce ; but those Gentlemen do not inform us how that is to be accomplish'd. We have been now, for several hundred Years, subject to and conversant with the *English* and *Scots* in the Lowlands of *Scotland* ; and yet how many thousands are there in each Kingdom that do not yet speak *English* ? And therefore it was my whole design, and what I have still at heart, that this Book may prove somewhat useful in this respect, as also in those I have already mentioned. Which if it be, I don't doubt but some other Gentlemen, more able and better qualify'd, will undertake to improve and make some Additions to this Work which I have begun ; and I am not without hopes but that this my first Labour, and Product of this Kind, will, at your leisure Hours, be kindly received from the Hand of

*Your humble Servant,*

From *Oxford*  
May 1. 1706.

ED. LHUYD.



A compleat Translation of  
the *Welsh* Preface to Mr.  
*Lhuyd's Glossography*, or  
his *Archeologia Britannica*.

TO THE *WELSH*.



IN regard I have in this Book written to the Inhabitants of *Cornwall* in the ancient *Cornish*, and also to those of *Ireland* and the *Higlands* of *Scotland* in the *Irish*; I find myself oblig'd (not out of any Neceffity, but as a due Respect) to address myself to the *Welsh* in our own Mother Tongue, and to acknowledge, with the ancient *Druids*, That, *after all Countries have been view'd, the Native Soil yields the best Prospect*. But lest the unusual Letters, and this unaccustom'd Orthography should too much interrupt you, be pleas'd, before you proceed any farther, to observe the Pronunciation of the Letters, at this Mark (\*). And as I do not at all  
A assume

\* X. *χ*, *cb*; *δ*, *db*; *ϕ*, *ff*; *θ*, *ng*; *ι*, without a prick, as *y* in the Word *Fyddlon*, &c. *λ*, *ll*; *ς*, *rh*; *τ*, *s*, *t*, *ch*; *υ*, *w* in the Word *wastard*. V. *f*.

5 Mr. E. Lbwyd's LETTER

assume any Authority of teaching others their Alphabet, but leave all to their own Orthography so I desire but the same Liberty: And I hope no Men of Learning will think me rash or imprudent for choosing my Alphabet. That's no greater Liberty than what every *Welsh* Author has taken who has written on the same Subject; and there's no other written Language, but has often changed either its Letters, or the Pronunciation of its Letters, or both.

You will read in the Beginning of the Book that 'twas not out of an Humour of finding Fault with the common Orthography of the *Welsh*, *Irish*, &c. that a particular Alphabet has been us'd therein for the ancient Languages; but because the Words, when so written, are easier and more familiar to the *English* and other Strangers, than their learning the several Alphabets of the *Welsh*, *Armorick* and *Irish*. For there are a great many learned Men throughout *England*, the Kingdom of *France*, and among the *Germans* and † *Goths*, who may be desirous to know the Affinity of the *Welsh* with other Languages, tho' not so willing to learn (like School-boys) various Alphabets anew, retaining constantly in Memory, the mutable Pronunciation of the Letters: So, altho' there be a necessary Reason for that Orthography in a Book of this Nature, there is no Occasion at all of using it in a Book entirely *Welsh*, where each Writer may either retain the common Alphabet, or that of the learned Dr. *David Dee* of *Hiradbig*, or any of those us'd by Dr. *Griffith Roberts*,  
Dr.

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† The *Welsh* word *Lbwylyn* comprehends *Denmark*, *Noway* and *Sweden*; as does also the *Irish* *Loxlyn*.



to the *WELSH*.

3

Dr. *John David Rhys*, Mr. *Henry Salisbury*, &c.  
As for this present Orthography, my Reasons for choosing it are; *First*, The restoring of the Letters anciently us'd by the *Britains*, and thereby rendering the oldest *British* Manuscripts, somewhat more familiar and legible to Posterity. *Secondly*, On account of assigning a proper and unalterable Pronunciation to each Form of Letter or Character. *Thirdly*, For the Sake of writing nearer to the Pronunciation of the Words, as is necessary and customary almost every Age, in each other living Language. *Fourthly*, For taking off the Objection made by the *English* and others, to our doubling Initial Letters, and for coming nearer to that Orthography which is most general. And, *lastly*, On account of alleviating the Expence in printing such *Welsh* Books as may hereafter be published in *Oxford*. [*For which Reasons it were heartily to be wished that all Welsh Writers would imitate him.*]

*First*, THE old Letters which are here restored, are *ſ*, *p*, *z*, *i*, (without a Point or Title) *p*, *r*; *z*; and *u* for *w*. And these I have often met with, not only on Stones in diverse Places of *Wales*, but also in old Books, written on Goat-skin Parchment, as I have shew'd more particularly in the Beginning of the *Cornish* Grammar, and at the End of p. 221. But altho' these are the same Letters, yet they are not used here, but in one Pronunciation constantly; whereas in the old Books each of them have two or three, or more, as you find made out by Examples in the same Grammar. *Secondly*, By the proper and inseparable Sound of each Form or Figure or Letter. My Meaning is, That there ought to be a distinct Character for every distinct

4 Mr. E. Lbuid's LETTER

Sound; and that therefore the Alphabet of the Greeks, in that they have the Letters,  $\chi$ ,  $\phi$ ,  $\psi$ , and  $\theta$ , is preferable to that of the Romans and others, who instead thereof, use *ch*, *ph*, *rh* and *th*, because it is more congruous to say or write in Grammar, that we change one Letter for another of the same Class, as *Kany*,  $\chi any$ ; *Telyn*,  $\tau elyn$ , &c. than that we change one Letter into two, by writing *Chany* and *Thelyn*. Thirdly, To write nearer the Pronunciation of the Words, is when we write (for Example) *axe*, (or *axæ*) instead of *achau*; *dexre* for *dechrau*; *Krigmor* for *Crucmaur*; *Kadualadar* for *Cadwaladr*, &c. I am not ignorant that some learned Men have writ against this Method; but seeing they have no other Argument, than the keeping up the common, and as they suppose, old Manner of Writing, every one may do as he thinks fit: For the common Orthography is not that which was anciently us'd by the Britains, which (as I have particularly shewn in the Cornish Grammar) has been variously alter'd. Neither would it be commendable, were it old, to continue any Orthography very disagreeable to the received Pronunciation of the Words. And, for this Reason, the French have of late, tho' they had a long Time accustomed themselves to their old Orthography, found it more useful to write nearer to their Pronunciation; and the same may be also said of the English, and several other Languages. Fourthly, Neither is the doubling of *d*, *l* and *u* a very old Custom; and, because it is an Eye-fore to such as are unacquainted with our Language, I should think it more proper to write (according to the Method of Mr. Henry Salisbury) distinct single Letters for each of them; using the  
Greek

# to the *WELSH*.

5

*Greek* λ for ll, in regard there was but one Sort of l in the old *British* and *Latin*: For where Letters are wanting, nothing seems more natural, than to borrow out of that ancient Language that is of the nearest Affinity; and I do not know that the *British* and *Irish* come nearer any of the old Languages, than they do to the *Greek*. I choose also to write u for w, according to the oldest *Welsh* and *Scottish* Alphabet; and also according to the general Pronunciation of u Vowel in the *Latin* amongst all Foreigners. *Fifthly*, These old Letters being already at the *Oxford* Printing-house, it would be considerably cheaper printing thus, than with Letters of the same Magnitude, according to the common Orthography; every Sheet containing thus, a great many more Words. And this is all I have to say at present about the ancient Letters of the *Britains*.

[ “ We having for seven or eight Ages disused  
 “ these ancient Characters, and the *English* having  
 “ of late printed some old *Saxon* Books in them,  
 “ they lay Claim to those Letters, and have given  
 “ them the Name of *Saxon*. On the other Side,  
 “ the *Irish* having in all Ages, even to this Day,  
 “ used them, do pretend that they were original-  
 “ ly *Irish* Letters, and say that several religious  
 “ Men of their Nation having been sent to preach  
 “ the Gospel to the *Saxons*, taught them to write  
 “ at the same Time. But no Person of either  
 “ Nation has ever mentioned that the ancient  
 “ *Britains* also used the same Letters till very  
 “ lately. [Mr. *Humphry Wanley*] The Author  
 “ of the Catalogue of *Northern* Books, in his  
 “ *Latin* Preface, after having exchanged some  
 “ Letters with me on this Subject, and been in-

A 3

“ formed

This Paragraph the Author omitted Translating, for Fear of giving Offence to Mr. *Humphry Wanley* and Dr. *Hicks* but was since his Death translated into *English*.



" formed that I had said, we had a better Right  
 " to those Letters than either the *Saxons* or *Irish*;  
 " All that he has written there is, That the *Sax-*  
 " *ons* neither received these Letters from the *Irish*  
 " nor the ancient *Britains*, but from *Augustine*  
 " the Monk: Which is as much as to say, That  
 " the ancient *Britains* and *Irish* learn'd them of  
 " the *Saxons*. And this the Gentleman affirms  
 " (as if his Word were sufficient) without vouch-  
 " asing either to produce any ancient Authority,  
 " or offer any Reasons of his own to prove it, ta-  
 " king no Notice of what I had writ to him, that  
 " those Letters are at this Day to be seen in St.  
 " *Cadwallader's* Church in *Anglesey*, on the  
 " Tomb-stone of *Cadwan* King of *North-Wales*,  
 " who fought against the *Saxons* and *Augustine* the  
 " Monk, at the Battle of *Bangor Is Coed*. [Dr.  
 " *Hicks*] the Author of the *Thesaurus Lingua-*  
 " *rum Septentrionalium*, has given an Instance  
 " of the like Ingenuity and Impartiality; where  
 " he asserts, That the Manuscripts in the *Bodleian*  
 " Library, which I mentioned in p. 226. of this  
 " Book, are *Saxons*, tho' it is impossible but he  
 " must know them to be *British* by the interlinea-  
 " ted Words; for tho' he understands neither  
 " *Welsh* nor *Irish*, yet he must know those Words  
 " to be neither *Saxon*, *Gothic* nor *Norman*. And  
 " in another Place of his Book he owns, That one  
 " of those Manuscripts formerly belonged to the  
 " Church of *Landaff*. I have not mentioned this  
 " in my *English* Preface, lest it should raise more  
 " Indignation and Rage than such a petty Larceny  
 " was worth: But I have published to all, by  
 " shewing the Marks to whom the Goods belong.  
 " The Person first above-mentioned knew also ve-

ry well that we and the *Irish* were Christians,  
not only some Ages before *Augustine* the Monk,  
but also before the coming of any *Saxons* into  
this Island, and that consequently we had Let-  
ters before that Time : Nor had he any Room  
to doubt but that the *Britains* used the *Latin*  
Letters before they embraced Christianity. He  
might have read in *Juvenal*, *Gallia caustidicos*  
*docuit facunda Britannos*, and in *Tacitus*, in  
*vitâ Agricolæ*, *Jam verò Principum filios li-*  
*beralibus artibus erudire & ingenia Britanno-*  
*rum studiis Gallorum anteferre.* That *Agri-*  
*cola* took Care that the Sons of the *British*  
Princes should be instructed in the liberal Arts,  
finding them better qualified for such an Educa-  
tion than the *Gauls*, and that in the Beginning  
of the second Century ; whereas the *Saxons* did  
not arrive here till the End of the Fifth in the  
Time of *Gurtheirn Gurthene*. As to the *Irish*  
in *Ireland*, the *Roman* Arms never reached  
them ; so that it is evident, that of the three  
Nations we were the first that had a learned E-  
ducation and civilized Manners ; and whence  
should the other have them but from their Neigh-  
bours and Inhabitants of the same Country ? I  
know the *Irish* will answer that *Avergin* the Son  
of *Mil Espaine*, who was the first of the Nation  
of the *Scots* that arrived in *Ireland* in the Time  
of *Solomon*, wrote the same Characters which  
are still in Use amongst them ; but every Body  
knows it is impossible to be assured of that :  
And all learned Men agree that we have no cer-  
tain Knowledge concerning the Inhabitants of  
these Islands, nor of the other *Barbarians* of  
*Europe*, older than the Writings of the *Greeks*

“ and *Romans*. As for the *Saxons*, none of them  
 “ that I know of has offered to prove that any  
 “ one of their Nation could read when they first  
 “ arrived here. But, be that as it will, this must  
 “ be granted by the *Saxons* and *Irish*, as well as  
 “ by us, That some Two of them received their  
 “ Alphabet from the Third, because each of them  
 “ not only retains the same Letters, but the same  
 “ Pronunciation of them; I say the same Letters,  
 “ because the *Saxons* did not write any of the  
 “ Letters K, Q and X, no more than we (as ap-  
 “ pears by the Gospels printed by *Francis Junius*,  
 “ and several other Books) nor do the *Irish*  
 “ make Use of them to this Day: Besides, it is  
 “ very improbable that we, who had the Use of  
 “ Letters from the Time of *Tacitus*, should leave  
 “ our own Characters to use those of the *Saxons*.  
 “ So that either we taught the *Saxons* and *Irish*,  
 “ or the *Irish* taught both them and us the Use of  
 “ them. If the *Irish* taught them, they must  
 “ have had *Latin* Letters before the coming of the  
 “ *Romans* into *Britain*; which it is impossible to  
 “ prove (since they have no Writings, either on  
 “ Parchment, Stone, Brass or Silver, older than  
 “ Two thirds of the Time to *Julius Caesar*) and  
 “ will never be believed, tho’ ever so confidently  
 “ asserted without Rule or Reason. As to the  
 “ *Britains*, we can easily prove, for it is plain De-  
 “ monstration, That they had Letters before the  
 “ Time of *Juvenal* and *Tacitus*; for I have lately  
 “ seen a Coin of *Berach*, or *Bericus*, with his  
 “ Name upon it, in the Time of the Emperor  
 “ *Claudius*; and there are others also that bear  
 “ the Name of *Caswallon* Prince of the *Britains*,  
 “ who fought against *Julius Caesar*, besides several



to the *WELSH*. 9

“ral others; the Times of which cannot be determined: So that at present I see no Reason to doubt but that the *Irish* received this ancient Alphabet first from us (after we had, as is usual in Writing) altered a few Letters; and that the *Saxons*, three or four Ages later, learned them from us and the *Irish*. Had they received them from *Augustine*, they would have used Q and X as the *Italians* and *French*, and would have pronounced C either as S or CH, after E and I, which they did not till the Time of the *Normans*. And this is all I have to say at present about the ancient Letters of the *Britains*.”]

THE next Apology which probably will be expected from me, is that for the Tedioufness of the Time, since my first Journey into *Wales*, and yet no Book published, except one *Latin* Tract of Natural History in *Octavo*: I have but little to say herein, but that 'tis common in all Countries, and at all Times, to run down such as publickly engage themselves in any unusual Enterprize, unless they finish it with more than ordinary Expedition. And also, that sometimes even worthy Gentlemen judge rashly, either thro' the wrong Suggestion of others, or for want of a due Notion of the Undertaking. It was not my design, neither did I promise when I began to travel, to traverse the Countries so particularly as I have done, nor through all those I have been at; nor for near so long a Time. Neither was it then my Design or Promise to write a Work so large as this (with God's Assistance) is like to be when finished; nor indeed to spend the Tythe of the Pains I have taken with this Foundation or first Volume.

Now,

Now, if I have spent more Time and Money in my Travels, for the Sake of more Experience and Knowledge; and if I have taken more Time and Pains to instruct myself in those Languages required, and to publish an Account of them for the Information of others, and Use of Posterity, than I promised; I was in Expectation, and am still, that if I had not the Thanks of the Gentry of *Wales*, I should not however have much of their Displeasure. As for the Time, whoever will look into the first Leaf of the Learned Dr. *Davies's* Dictionary, and reflect withal on what small Helps I could have from other Books, excepting his alone, towards this Work, he will acknowledge, I presume, that I have had no great Time to be very idle, the first four Years after my Return from *Lhydaw* (or *Bretagne*) in the Kingdom of *France*. If the Printer has, since that, been too tedious, because he had other Mens Works in Hand at the same Time, that Fault cannot be laid at my Door, because I have no Authority over him. Their Custom is (without acknowledging what they have in Hand already) to undertake all they will be intrusted with, lest Work or Money fail, lest other Work-men be admitted into their Printing-house; and to neglect any Work where the Authors are the Undertakers, rather than that of the *London* Book-sellers, unless they are threatned by those who have Authority to turn them out of the Printing-house. And, if others complain to those, they'll spare no Sort of Untruth to excuse themselves: And this is their Profit and Interest to be all in the same Story.

I am very sensible, that it had been less expensive to the common People of *Wales*, *Cornwall*,  
*Ireland*

to the *WELSH*.

II

*Ireland* and *Scotland*, if I had given an Account of these Languages in so many distinct Books, and do also acknowledge that such a Work had been useful in each Country. But that would have been one Piece of Service; and unless myself and the Learned Gentlemen I have consulted have been much mistaken, the collating of the original Languages of the Isle of *Britain* is another: For, by the placing together and comparing of the Words, we acquire often a clearer Notion of their Origin and Acceptation in the old Manuscripts. And this Method is much nearer and readier for the Use of any that may hereafter be disposed to write a learned copious Dictionary of either of these Languages. Moreover, as you find by the Catalogue of their Names, this Book was never intended for the Use of the common People; but was written at the Command of some of the greatest Persons of *Wales*, and for no small Number of the learned Nobility and Gentlemen of *England*, who have a Curiosity of comparing with other Languages, the *Irish*, *Cornish* and *Armorick*, as well as the *Welsh*.

As for the Inhabitants of *Cornwall* and *Armorick Britain*, altho' they live among *English* and *French*, their Language shews, as you see plainly by this Book, that they were antiently *Britains*. But you will doubtless be at a Loss for that infinite Number of exotick Words, which (besides the *British*) you'll find in the *Irish* of *Scotland* and *Ireland*. There are for this, as seems to me, two Reasons: I say, *as seems*, because we have no Authority of Histories or other Means, that may lead us into the Truth, but comparing of Languages. In the first place, I suppose that the antient Colonies of *Ireland* were two distinct



distinct Nations, co-inhabiting *Guydbels* and *Scots* : That the *Guydbels* were the old Inhabitants of this Island, and that the *Scots* came out of *Spain*. So far therefore as their Language agrees, either with us or the other *Britains*, the Words are, *Guidbelian* : And for the rest, they must be also either *Guydelians*, lost by our Ancestors, or else antient *Scotish*. So the second Reason for their having so many unknown Words, is, for that the *Welsh*, *Carnish* and *Armorick Britains*, have lost some Part of their old Language (in regard they were for the Space of almost 500 Years, viz. from the Time of *Julias Cesar* to *Valentinian III.* under the Government of the People of *Rome*) as I have shew'd more particularly in the first Section of this Book. And thus 'tis impossible a great many of those Words which seem to us exotick, may be old *British*, though we do not know them; according to those Examples I have instanced in p. 7. c. 1. Nor was it only *North-Britain* that these *Guydbelians* have in the most antient Times inhabited; but also *England* and *Wales* : Whether before our Time, or Contemporary with us, or both, is what cannot be determin'd. But to me it seems most probable that they were here, before our coming into the Island; and that our Ancestors did, from Time to Time, force them Northward: And that from the *Kintire* (or *Forland*) of *Scotland*, where there is but four Leagues of Sea; and from the Country of *Galloway*, and the Isle of *Man*, they passed over into *Ireland*; as they have that Way returned, backward and forward, often since. Neither was their Progress into this Island, out of a more remote Country than *Gaul*; now better known by the Names of the Kingdom of

of *France*, the *Low-Countries*, and the *Low-Dutch*.

HAVING now related what none have hitherto made mention of: *viz.* first, That the old Inhabitants of *Ireland* consisted of two Nations, *Guyd-belians* and *Scots*. Secondly, That the *Guyd-belians* descended from the most antient *Britains*, and the *Scots* from *Spain*. Thirdly, That the *Guyd-belians* lived in the most antient Times, not only in *North-Britain* (where they still continue intermixed with *Scots*, *Saxons* and *Danes*) but also in *England* and *Wales*. And, Fourthly, That the said *Guyd-belians* of *England* and *Wales* were Inhabitants of *Gaul* before they came into this Island. Having been so bold, I say, as to write such Novelties; and yet at the same Time to acknowledge that I have no written Authority for them; I am obliged to produce what Reasons I have; and that, as the Extent of this Letter requires, in as few Words as may be.

I have already proved at large, in the first and second Sections of this Book, That our Language agrees with a very great Part of theirs; and in the *Irish* Grammar you'll also find that the *Genius*, or Nature of their Language in their changing the initial Letters in the same Manner, &c. is also agreeable to the *Welsh*. And as, by collating the Languages, I have found one Part of the *Irish* reconcilable to the *Welsh*; so by a diligent Perusal of the New Testament, and some Manuscript-papers I received from the learned Doctor *Edward Brown*, written in the Language of the *Cantabrians*, I have had a satisfactory Knowledge as to the Affinity of the other Part with the old *Spanish*. For though a great deal of that Language be retained

tained in the present ; yet much better preserved do we find it, amongst the *Cantabrians*. Now my Reason for calling the *British-Irish*, *Guydbelians* and those of *Spain*, *Scots*, is because the old *British* Manuscripts call the *Picts*, *Fitchid-Guydbelians* ; and the *Picts* were *Britons* without Question, as appears not only by the Name of them in *Latin* and *Irish*, but by the Names of the Mountains and Rivers in the Lowlands of *Scotland* where they inhabited. And there probably they are yet (tho' their Language be lost) intermix'd with *Scots*, *Strat-clyd Britons*, old *Saxons*, *Danes* and *Normans*. As for the entitling the *Spanish-Irish*, *Scots*, there wants no Authority ; the *Irish* Authors having constantly called the *Spanish* Colony, *Kin Skuit*, or the *Scottish* Nation. No more therefore need be said to prove the *Guydbelians*, antient *Britons*. And as to the *Scots*, 'tis only necessary we should produce Examples of the Affinity of the old *Spanish* with the present *Irish*, which we have not Room to do here, but in these few Words following, where the *Scottish-Irish* Words lead, and the *Cantabrian* (which is the old Mountain or *Pyrenean-Spanish*) are written after the *English* Interpretation.

A, acha, a *Dike* or *Mound*, a *Bank* ; Acha, a *Rock*. Adhark, a *Horn*. Adarra, a *Horn*, also a *Bough*. Aghartha, *Deaf* ; Gor Gothor. Aile, *Shame* ; Ahal, ahalque. Airneis (aivrneis) *Cattle*. Avre, abrec. Alga, *Noble* ; Algo, See the *Irish Dictionary*. Aodhaire, a *Shepherd* ; Arza, ardi, a *Sheep*. Aoil, the *Mouth* ; Ahol, aholic. Mat. 4. 4. 12. 34. 15. 11. Aon, good, excellent ; On. Ar, our ; Ure, gure. Ar, *Slaughter* ; Ha-



ra, heri. *Act.* 8. 32. Arcoir, *near, neighbour-  
ing*; Hurco. Aras [atheras] *a House, & a Buil-  
ding*; Etchera. Arfac, *old*; Gaharraí. Arc and  
Arcan, *a Pig*; Urrun. *Mat.* 8. 31, 32. Afaith,  
*enough*; Aíco. Afnic, *Milk*; Ezne, Eznec.  
Ahafe, *a Word*; Hitz, Hitzac. Athair, *a Fa-  
ther*; Aita, aitac. Athcha, *to desire*; Esca.  
Avail, *Death*; Hivil, hil. Bacadh, *baca' to see,  
to look*; Bagust, Beguia, *the Eye*. Bal, ar bal,  
*If, if so that*; Baldin. Balla, *a Skull*; Bull,  
Bull-hegar; *Mat.* 27. 33. Banailte, *a Nurse*;  
Banlitu, Ballitu. Beach, bei<sub>χ</sub>in; *a Bee*; Abe-  
χon, *Hisp.* Beas, *a Hand*; Bethe. Beat, *a  
little*; Batzu. Biogharax, *a two Year old Heifer*;  
Bigaren, *the second, also a Heifer*; Heb. 9. 13.  
Birtan, *soon, quickly*; Bertan. Brek, *pyed, mot-  
ley*; Bragado, *a py'd Ox*. *Hisp.* Brog, *a Shoe*;  
Abarca, *a wooden Shoe*. *Hisp.* Brugh, *a Town*;  
Burgua. Caill, *Injury, Damage*; Cailte, *Acts*  
27. 10. Cailleach, *a Cock*; Oilloac, *a Hen*.  
Can, *until*; Aiceno. Cruineacht, *Wheat*; Ga-  
ria, garian. Cealg (Ceilgin) *Deceit*, Celaten.  
Cean, *a Head*; Gaine *in compound Words*.  
Ceard, *a Tinker*; Acetrero. Ceo, *Mist*; Hea  
and quea, *Smoke*. Cia [cia an] *who*; Csinea,  
ceinec. Ciocar, *a ravenous Cur*; Chacurra.  
Cioghar, *wherefore*; Cerga, cergatic. Cionas,  
*how*; Kein. Cior, *a Jaw*; Cara, *a Face*, *Hisp.*  
Colla (Codladh) *Sleep*; Loo. Comhar (O Com-  
har, Lat. è regione) comarca, *a Country*. E'as'  
—Not [in compound Words] Ez. Eafadh, *a  
Disease*; Eritas. Eafgar, *a Fall*; Eror. Fadadh  
[& 'ada'] *to stretch*; Heda. Fearrya, & 'Ear-  
rya, *Male, Masculine*; Arra. Fohraich, *Wages*;  
Soriac. Vid. F. S. p. 22. Col. 1. Gach, *All*;  
Guizia.

Guzia. Gadaiche, *a Thief*; Gaichta. Gaoi, *a Lye*; Gue, gue, Guric. Ger, *sowre*; Garraza. Thaire [Yaire] *Laughter*; Barri, iri. Ghearg, Red; Gorria. Gheunav, *to make*; Equin. Ghocar [Docar] *difficult*; Gogorra. Gigilt, *to tickle*; Kigli, Killi, Quili. Goirrige [Oirie] *Imprudent*; Erhoa. Iar [iar] iar, *equiren, to follow*. Itheadh, *to eat*; Iate, *Meat*, 2 Cor. 9. 10. Laidhir, *strong*; Lodia, *fat*. Lár, lairín, *the Earth*; Lurra, Mat. 5. 5. Larraina, Luke 3. 17. Leany, *a Child*, Leinu; Mark 12. 19. Acts 17. 28. 29. Loit, *a Wound, a Hurt*; Lot. Luath, *quick*; Lehiath. Mala, *a Satchel*, &c. Maletas. Maol, and Maodhol, *a Servant*; Mutil, Muthilla. Mear, *a Finger*; Erhia, Luke 2. 20. 16. 24. Measa, *small Fruit*; Mahatsic, *Grapes*. Mire, *Madness*; Erhoa. Nagáv, *Winter*; Negua. Noχ, *which*; Noc, *when*. Obair, *Work*; Obra. Olan, and Loo, *Wool*; Ille. Ore, *an Egg*; Arrac, arraul, arrault, Ze. Lib. 11. 12. Oscean, *above*; Gaineán, gainera, gaineco. Pog, [Poc] *a Kiss*; Pot. Mat. 26. 48. Re, *at*; Ri. Re, *by*; Ra. Ris, *through*; Rez. Sabhrios [& hai-brios] *Riches*; Abraftas. Saleadh, *Filth*; Salfutus, Mat. 15. 18. Sao'har [Saothar] *Work*; Sari, *Wages*. Sc, *Six*; Sey. Searghtha, *dry*; Searra. Sguaile, *a Shadow*; Itzale. Siubhal [& Hiubal] *to walk*; Ebili. Tobar, and Thobar, *a Well*; [Ithubhri] Ithurri. Tocceach, *Rich*; Datec, *Full*; Mat. 6. 22. 'Ua and 'Uadh, *a Grave*; Oea, *a Bed*.

(ckrum;  
Angli, Bed; lectum vocitant, Cambrique Sepul-  
Lectus enim tumuli, mortis imago sopor.

Audoeni. Epigr.  
Uidhadh,

Uidhadh, [ghuydhadh] a Prayer, Entreaty;  
Othoits.

MUCH more might be added to these; not only out of the *Cantabrian*, but also out of the present *Spanish*, notwithstanding the great Alteration of that Language by the *Latin* and *Arabick*. Seeing then 'tis somewhat manifest, that the antient inhabitants consisted of two Nations, that the *Guydchelians* were *Britons*, and that *Ninnius* and others wrote many Ages since an unquestionable Truth, when they asserted the *Scottish* Nation's coming out of *Spain*; the next Thing I have to make out is, that that Part of them called *Guydchelians* have once dwelt in *England* and *Wales*. There are none of the *Irish* themselves, that I know of, amongst all the Writings they have published about the History and Origin of their Nation, that maintain they were possessed of *England* and *Wales*; and yet whoever takes Notice of great many of the Names of the Rivers and Mountains throughout the Kingdom, will find no Reason to doubt, but the *Irish* must have been the inhabitants when those Names were imposed upon them. There was no Name antiently more common on Rivers than *Uysk*, which the *Romans* writ *Uysca* and *Oysca*; and yet, as I have elsewhere observed, retained in the *English*, in the several Names of *Ask*, *Esk*, *Usk*, and *Ex*, *Ax*, *Ox*, &c. Now, although there be a considerable River of that Name in *Wales*, and another in *Devon*, yet the Signification of the Word is not understood either in our Language or in the *Cornish*. Neither is it less vain Labour to look for it in the *British* of *Wales*, *Cornwal*, or *Armorick Britain*, than 'twould be to



search for *Avon*, which is a Name of some of the Rivers of *England*, in the *English*. The Signification of the Word in *Irish* is *Water*. And as the Words *Coom*, *Dore*, *Stour*, *Taine*, *Dove*, *Avon*, &c. in *England*, confess that they are no other than the *Welsh*, *Kùm*, *Dúr*, *Ysdúr*, *Tâv*, *Divi* and *Avon*, and thereby shew the *Welsh* to be their old Inhabitants: So do the Words *Uisk*, *lúx*, *Kinuy*, *Ban*, *Drim*, *æχlia*, and several others make it manifest, that the *Irish* were antiently possessed of those Places; forasmuch as in their Language the Signification of the Words are *Water*, *Lake*, *a great River*, *a Mountain*, *a Back or Ridge*, *a grey Stone*. As for the Word *Uisg* (or *Uisge*) it is so well known, that they use no other Word at all for *Water*. And I have formerly suspected, that, in regard there are so many Rivers of that Name, throughout *England*, the Word might have been antiently in our Language: But, having looked for it in vain in the old *Loegrian British*, still retained in *Cornwal* and *Bass-Bretagne*, and reflecting that 'twas impossible, had it been once in the *British*, that both they and we should lose a Word of so common an Use, and of so necessary a Signification; I could find no Place to doubt, but that the *Gwydchelians* have formerly lived all over the Kingdom, and that our Ancestors had forced the greatest Part of them to retire to the North and to *Ireland*, in the very same Manner that the *Roman* afterwards subdued us, and as the Barbarians of *Germany* and *Denmark*, upon the Downfall of the *Roman* Power, have driven us one Age after another to our present Limits. We see then how necessary the *Irish* Language is to those who shall undertake to write of the Antiquity of the

Isle of *Britain*; and, by reading the first Section of this Book, 'twill be also evident, that 'tis impossible to be a complete Master of the antient *British*, without a competent Knowledge of the *Irish*, besides the Languages of *Cornwal* and *Bass-Bretagne*. Nor is it necessary for Satisfaction herein, to look farther than our common Names for a *Sheepfold* and *Milch-Cattle*; for who should ever know the Reason of calling a Sheepfold *Korlan*, although he knows *lan* the latter Syllable of the Word signifies a *Yard* or *Fold*, unless he also knows that the *Irish* call a Sheep *Caor*? Or why it is that we call Milch-Cows *Guartbeg blithion*, unless he knows that *Blathuin* in the same Language signifies *to milk*: And so for a great many Words which we have neither Leisure nor Room to take Notice of at present, nor indeed Occasion, in regard they are obvious to all Observers in the following Book. The next Thing to be proved is, that those antient *Gwydhelians* were a Colony of those Nations whom the *Romans* called *Galli*, or *Celtæ*. And this will also appear from a Comparison of both their Languages. I have observ'd to you how that may be done in the *English* Preface; and have no Room to insert here but the few Examples following, where the leading Words are *Celtick*, collected out of old *Latin* Books.

*Allobrox*. A Stranger. *Vet. Com.* in *Juv. Bruack* is a Country, or Border of a Country, in the *Irish*; and *Eile* is other: So that *Allobrox*, was but *Eil-bruack*.

*Aremorici*, *Maritime People*; *Armhuirich* and *Armhoirich*.

*Alpes, Uplands, Mountainous Countries, Servius*.

- Q. Whether 'twas for that Reason that the *Irish* have called *Scotland*, *Alban*, the western Part of that Kingdom appearing to them very Mountainous.
- Aufeij, *The City of Auch in Gasgoin*, Cæsar. Q. Whether from Water or a River of that Name.
- Axona, *The River Aisne*; Aisg [or Uysq] *Water*. Aisg, Aisgon, Aicson, Axona.
- Bardus, *a Poet*; Baird.
- Belgæ, *a People of Gaul*, Cæsar. See *Fir* and *Firbolg* in the *Irish* Dictionary.
- Benna, *a Sort of Cart or Waggon*, Fest. Ben.
- Bondincus, *An Abyss*. Bondhannach *Bottomless*, from *Bon* a Bottom; and *gan*, alias *ghan* and *ghan* without.
- Bracca, *a Sort of Garment*. The Highland-Plaid is still call'd *Brekan*, and is denominated from its being of various Colours.
- Bulga *a Budget*; Fest. Bolg, bolgan.
- Bolg saighead, *a Quiver*, Bolg Seid, *a pair of Bel-lows*, &c.
- Cateia, *a Dart, a Spear*; Servius. Gath.
- Celtæ, *the Gauls*, Cæf. Gædil, Cædil, or Keill, and in the plural according to our Dialect, Keilliet, or Keilt [now Guidhelod] *Irishmen*. And the Word *Keilt* could not be otherwise written by the *Romans*, than *Ceilte*, or *Celtæ*. Neither is there Room for a satisfactory Knowledge, whether 'twas not for this Reason that the more northern Part of this Island was called by us *Kelidkon*, and by the *Romans* *Caledonia*: Or from Woods; *Keliadh* being of that Signification in the *Scottish-Irish* to this Day.
- Crupellarius, *a Soldier in a Coat of Mail*, one of *Cromwel's* Lobsters; Q. Whether from *Crubân*, alias



to the *WELSH.*

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alias *Crubell*, a Crab-fish in *Scottish* and old *Welsh*.  
*Divitiacus*, King of the *Ædui*, *Durtach*, was a  
common Name, if it be not yet so amongst the  
*Irish*; and 'tis doubtless the same with *Divodog*  
in *Ystrad Divodog*, *Glamorganshire*.

*Druidæ* *Wisemen*, *Augurs* *Sooth-sayers*, *Draoidhe*.  
*Dunum*, in the Names of Towns signified a Hill,  
as in the *Uxellodunum*, *Mellodunum*, *Neodunum*,  
*Vellanaudunum*, *Lugdunum*, *Virodunum*.

*Dunum*, in the *Gædhelion* of *Scotland*, signifies any  
fortified Hill; and therefore a great many of  
their Towns are so denominated. *Tin* and *Din*  
was the Word that answered to it among the  
*Britains*; whence *Tin Sylwy*, and *Tin Daethwy*,  
in *Anglesey*, and *Dinorwick*, in *Carnarvonshire*,  
out of *Din* was made the *Dinas* for a City.

*Gofus*, a *Champion*. *Servius*. *Gaisgeach*. *Gwas*  
in the *British*, is a Youth; and *Gwas gwy*, a  
*flout Lad*; a *Champion*.

*Leudus*, a *Sort of Ode among the Gauls*; *Verficulos*  
*dant Barbara carmina Leudos*. *Venant*. *Fort L. 7.*

*C. 8.* *Laiodh*: See *Laoi* in the *Irish Dictionary*.

*Magus*, in the Names of Towns, signified a *Field*.  
As in *Magetobia*, *Duromagus*, &c. *Magh*, is  
a *Field* in the *Irish* according to their constant  
Orthography, though in the Anglicizing of the  
Names they have now changed it into *Moy*.

*Matisco*, the Town of *Vascon* among the *Ædui*.  
*Cæf. Mathuisgo*, signifies good Water; also  
*Field-Water*, or standing Water.

*Palla*, a *Sort of Garment*. *Mart. Fallain*, a *Mantle*.  
*Jercingetorix*, a *General of the Arverni*. *Cæf. Fear*  
*cean go túrtús*, signifies *verbatim*, the *Head Man*  
of the Expedition.

*Jergaillaunus*, another Commander of the *Arverni*.

*Fear go Saelan*, the Standard-Bearer. Another Signification is the King's Armour-Bearer. See *Saeghlan* in the *Irish Dictionary*.

*Vergobretus*, saith *Cæsar*, signified a Chief Magistrate in the Language of the *Ædui*. *Liscus qui summo Magistratui præerat, quem Vergobretum vocant Ædui, qui creatur annuus & vitæ necisque in suos potestatem habet.* *Cæs. de bello Gallico*, l. i. Now, *Fear go breath* signifies *A Judge*; verbatim, *The Man that judges*: And 'twas by taking Notice of this Word, that I first suspected the *Gwydhelians* to be antient *Gauls*; a Thing I see at present no Reason at all to doubt of. Seeing then we find by the antient Language of the *Celtæ*, and by a great Number of the old *Gwydhelian* Words that are still extant in the present *French*, that the *Gwydhelians* came originally out of *France*; some will wonder how it comes to pass, that we find so many *Teutonic* or *German* Words in the *Irish*: But the Reason for that was, that those People of the old *Gaul* called *Belgæ* spoke the *Teutonic*, as they do yet, and besides the *Celtæ* that came hither, and passed some Ages afterwards into *Ireland*, some of the *Belgæ* came also; and those (as seems likewise probable to the learned Antiquary Mr. *Roderick O Flaherty*) were the very Men they called *Firbolg*, who came, according to their Tradition, into *Ireland* long before the *Scots*. Now, in regard that neither the *Irish* themselves, nor any one else that I know of, have taken Notice of the Northern Words in their Language; it seems not impertinent to collate some of them with the *English*, in regard 'tis one of the *Teutonic* Languages, tho' it has antiently

ciently borrowed some Words from the *British*, and in the latter Ages a great Number from the *Latin* and *French*. We have no Room for supposing (unless it be in a very few Examples) that the *Irish* have borrowed these Words from the *English*, because they are extant in the old *Irish* MSS written before the Union of the two Nations: And moreover, they have several *Teutonic* Words that are not at all in the *English*. In the following Examples the leading Words are *Irish*, and the *English* those written in *Italick*. Ait [A Place] *at*; An allod, *Of old*; Aoidhe, *Youth*; As, *is*; Atan [a Garland] *Hat*. Baiter, *Water*; Beirrim, *To bear*; Beit, *both*; Beithir, *A Bear*; Buidhe [yellow] *bay*; Briar [a Prickle] *Bryar*; Brok [a Badger] *A Brock*; Buidhean, *A Band*. Ceachter, *either*; Ceaddaoine, *Wednesday*; Ceart, *Right*; † Cing, *King*; Clet, *Quill*, *Quillet*; Knaib, *Hemp*; Belg. Kennep; Cnap, † Knap [*i. e.* A Button] Coinne [A Woman] *Queen*; Colbtha, *The Calf of the Leg*; Craos, *To carouse*; Cruadh, *hard*; Cruth, *Curd*; Cùan, *A Haven*; Scil. Caven, *ckaven, haven*; Cuivet, *Cheat*; Quin, *When*; Scil. Quèn, xuèn, huèn; Culaidh, *Cloaths*. Da, *To*; Dal, *Dole*; & Dailthe, *dealt*; Daer, *dear*; Dath [Colour] *A Dye*; Deor, *A Tear*; Divrim, *To drive*; Dobam, *To daub*; Don, *Dun*; Dos, *Distle, Thistle*; Dorcha, *dark*; Dre, *A Dray*. Eafog, *Weefel*; Eadan [the Forehead] *Head*. Failcóg, *Hillock*; Folav, *hollow*; Failte, *Health*; † Faol, *Wolf*; Feadan, Germ. *Pfeif*; Fovar, Fovradh, *Harvest*; Foil, *While*; Fuil, *Fuileadh, Blood*; For, *before*; Frag, Germ. *Fraw* [a Woman] *a Wife*; Fúadh, Fuathradh, *Hate, Hatred*.



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Gavam, *To go*; Gavuin, *Calf*; Gearàn, *A Groan*; Gonte, *wounded*; Gort, *Hurt*; † Gre, *grey*; Grodh iarain, *An Iron Crow*. I and iagh [an *Island*] *Ey*, as *Bards-Ey*; Iodars, *towards*; Is, *is*. Layim, laighim, *To ly, to lig*; Leagh, *A Leech* [viz. a *Physician*] Loch, *black*; Log, *A Pool or Pit*, Germ. *Loch*, Dan, *Lock*; Luaidhe, *Lead*; Lumhan, *a Lamb*. Magadh, *mocking*. Meis *a Mess*. Min, *Fine*. Moid, *Oath*. Muirin, *a burden*. Nochduidhe, *naked*. Ocras, *hunger*. Oir, *for*. Olam, [to drink] *Ale*. Olan, *Wool*, Woollen. Pock, *a Buck*. Readan, *a Reed*. Readh, *Ready*. Sadal, *a Saddle*. Saiv, *sweet*. Sar [exceedingly] Germ. *Sehr*. Skian, *ys Knife*. Sciev, *shape*. † Skib, *a Ship*. Seachan, *floun*. Seadha, *a Saw*. Seal, *while*. Seith, *a Hyde*. Siavraye, *Fairies*. Sioc, *Ice*. Sli-gean, *a Shell*. Sneachd and Sin, *Snow*. Smearadh, *Bejmearing*. Soivskeal, *Gospel*. Sread, *a Herd*. Sranz, *string*. Sreamh, *stream*. Tachailt, *to dig*. Tai isim, *to tarry*. Tairngtheoir, *a Drawer*. Tair-sigh, *a Treshold*. Teango, *a Tongue*. Tirm, *dry*. Toirfeach, *tired*. Tiugh, *tough* [thick.] Uvan, *an Oven*. Uaillyim, *to Howl*.

I have nothing else at present to say farther of the Language and Origin of the *Irish*. And in regard this much, as little as 'tis, offers several Notions never yet proposed, I have chosen to publish it first in *Welsh*. If some of the learned Gentlemen of our Country shall approve of them; 'twill be no difficulty to write them more at large in a more general Language. As for the Nation of the *Britains*, some better Knowledge than I have had of it hitherto would be requisite? and also more Room to trace it to its Springs, than the narrow Compass of this Epistle permits: But lest

we come to the End of this Preface, without saying any Thing at all of it, take what follows relating to one of the Dialects of the Kingdom of *France*, on the Borders of *Spain*. Reading the *Triades* of the Isle of *Britain*, which, according to Mr. *Vaughan* of *Hengurt*, were written about a thousand Years since, I could not but take Notice of these Words, *The third Silver-army of Britain went off with Kasualon 'ab Beli and Gwenwynwin and Gwanar, the Sons of Aiau ab Nuire, and Ari-anrhod the Daughter of Beli. And those Men came from Erch and Heledh, and followed the Cæsarians with their Uncle Kasualon. The Place where the Men now are, is Gasgoigne. Their Number was One and twenty thousand.* Of the other two Silver-armies the Author had named before, the first went with *Irp-Lyidog* to *Norway*, in the Time of *Gaidhial*, 1. *Biri* [an Legend. *G. vab. Iri ?*] and the second with *Helen Lyedhog* and *Maxen* [i. e. *Maximus*] *wledig* to *Bas Bretagne*. And because that's known to have been about the Year 384, and that it should therefore seem that the third Army went off still later, and consequently not very remote from the Time of the Author: I imagined he had either mistaken the Name of the General, or that there was another *Caswalkon 'ab Beli* besides the Prince that engaged *Julius Cæsar*. But, in regard he calls the *Romans Cæsarians*, he might possibly (tho' the Order be confused) mean *Caswalkon 'ab Belimaur, 'ab Minogan*. Be that as it will, since Part of his Relation is undoubtedly Truth; namely, That an Army of *Britains* went out of this Island into *Britain Armorick*, and since the *Gasgoignes* use a mix'd Language of *French* and some other, I imagined 'twould prove neither wholly

ly lost labour, nor foreign to my Purpose to look a little into their Language. Some *Welsh* and *Gwydhelian* Words I found in it; but generally speaking, 'tis the *Lingua Romana*, or *Roman Tongue* antiently corrupted and intermix'd with *Spanish* and *Gaulish*. Of the many *Welsh* and *British* Words I took Notice of in it, these following seem'd the most remarkable.

G. Ach, alas! W. Och. Aco there acu. Adouzilba, to bore; Tylby, attylly, to pierce again. Amagat, Hid, Mugut: Mugut ir ieir, &c. Amuy, more, muy. Aro, aron, Now, yruan Arriere, behind; in the Gwydhelian, Dorein, W. arol. ascla, to Cleave; Gwydth. Scolt. Aigo (an olim Aisgo?) Water, Gwydth. Aisge, Oisge, Uisge. And 'tis highly probable that from this Word came the *Latin Aqua*. Barga, to dress Hemp or Flax: Bragio. Blutoire, a meal Coffe; Blaud, Meal. Bayfaduro, del Pabiseau: Marque (says the *French Interpreter*) qui est à coté du pain lors qu'il a esté pressé au four. So that Pabiseau is the Pebez of the *Cornish*, or our Pobydh, a Baker. Bern (vern) an alder Tree, uerrn; Guydth, Fern. Bernard pescaire, Bernard the Fisher. P. I. Piscur, B. Bisgadur. 'Tis the Gasgoigne Name of a Hern. Berret, a Bonnet; Guydh. Beired, from Bar, which in the *Armorick*, is the Head or Top; in the *Cantabrian*, Burrua. Bigar, a Brieze, or Horse-flie; Pigur, any Thing that Pricks or Stings. Biou, an Ox, Cow, &c. Bey, Boy, byuck, buyh. Brama, to bellow; Brevy, which, according to the old Orthography, was Breimi, and Brema. Brassat, an armful; Breickiad: Briana, a Mite, a Hand-worm; Brivyn and Privyn, any little Worm. Eudel, the Post to which



which Cattle are tied in a Cow-house ; *Bydel*, or *Budhel*. *Cabirou*, Rafter ; *Keibr*, Corn, and Arm, *Keibrou*, *Keibirow*. *Cadeno*, a Chain ; *Cadwen*. *Cagal Cagaillou* ; Sheeps-dung, &c. *Cagal*, *Cagleu* ; in the plural Number, according to the *Cornish* and *Armorick* *Caglou*. *Caire*. a border, *Cür*. *Cayssal* (ys Cayfal, Scayfar) a Tusk, a Fang, &c. *Skythyr*. *Caillbols* : *Noussem caillbols*, we are undone ; *ne yn golb öll*, we are all lost. *Cap*. the Head, Top, or Summit of any Thing, as *Pen* in the *Welsh* : *Cap d'an* the End of the Year, *Pen i vluydbyn* ; and hence that Wallicism in *Neunnius*, in *Capite Anni*, speaking of the Wood of *Lock-Neach*. *Carrado*, a Drag-full ; *Carred*. *Chiu*, *chiu*, the Noise of a Chick ; *Kiu*, a Chick, *Chi*, a Dog ; *Ki* : In the Plural with the *Armorick* *British*, saying *Chichou* and *Chichet*. *Claba*, to lock ; *cloi* (*Cloiv*, *cloib*.) *Clapa*, to beat ; *Clapio*, *Cranc*, a Crab ; *Crane*, *Creze*, to believe ; *Corn*. *Crez* ; *W. Credy*. *Crida*, to groan ; *Grydhwan*. *Cunk*, before ; *Kyn*, or *Cun*. *Cura*, to dress or prepare, *cueirio*, also to beat, *Kyro* or *Curo* : *Cura les lugres*, to beat one's Eyes ; *Curo i leged*. *Daban*, away ; *ibant*. according to some from the *Latin*, *ab ante*. *Darno*, a Piece, *Darn*. *Dibendres* (*Divendres*) *Friday* ; as if we would say, *Diuenier* instead of *Dyo Guener*. And so *Dijaus*, *Thursday*, *Diviau* ; *Dimars*, *Tuesday* ; *Dyumaurth* ; *Dimercs*, *Wednesday*, *Dyumerxer*. *Dom*, a Man ; *Dyn* : *Paure döm*, a poor Fellow. (But perhaps this may be only *Dom* for *Dominus*, by Way of Irony.) *El*, an Eye ; *Sel* and *Sil* in the old *British*, whence our *Welsh* *Sily*, and *Armorick* *Sellat*, to behold. In the *Gwydhelian*, the common Word for an Eye is *Sül* : And as their *Sul*

is occasionally changed into *Hul*; so was doubtless our *Sel* and *Sil* into *Hél* and *Hill*. *Eftan*, Tin; *Iften*. *Fay*, a Beech-tree, *Fay*; as we find by the compound Word, *Fawyd*, i. e. *Guyd-fay*, Beeches; for 'tis a vulgar Error to call Deal, *Fawyd*, as is usual in *N. Wales*. *Fenno*, a Woman; *i veniu*. *Flac*, weak; *lac*. *Flairou*, a smell; *Fleirio*, to smell offensively. *Fu gairou*, Game-fire, so they call the Bonfires on Midsummer-Eve; a Custom as well known amongst them and the *Armorick Britons*, as in *S. Wales*: *Tan Guare*. *Fourra*, to provoke a Dog when barking or baiting, &c. *Herra*, *Herio*. *Garro* and *Garrow*, a Leg of Mutton, also a Leg of a Fowl, &c. *Gar* is a Leg in the *Cornish* and *Armorick*; but signifies a Ham only in the *Welsh*. *Gourgourial*, excellent; *Rhagorral*: *Gorgoral* would also signify the same Thing in the *Welsh*, from *Gor*, *valde* and *Goral*, *optimus*; but that 'tis not in Use. *Gourret*, a dilling Pig; *Arm*. *Gudorot*; in *Cardiganshire*, *Cardid* and *Cardydwyn*. *Vid*. *Pig*. p. 283. *Cous*, a Bitch; *Arm*. *Kies*, *W*. *gast*. *Grapos*, to crawl, *Kropio*. *Graupinnia*, to scratch, *Skrisnio*. *Grougnaut*, the smallest Fry of Fish *Guraxiaut*. *Guerlbe*, squint-ey'd; an *q. d.* *Guyrlbyg*, crooked sighted? *Guigna*, to wink, *Guinkio*, *Q.* whether from *Guingo*, to wag, or shake. *Langousto*, a Lobster; *Corn*. *Legeft*. *Laura*, to labour to plough, *Shavyro*. *Q.* whether in most antient Times the *Latin*, *Labor*, *Laboro*, &c. might not come from *Lhaur* or *Lar*, which in the *Celtick* signified the Earth, and whether we might not in after Ages, when subject to the *Romans*, borrow our *Lhavyr* from their *Labor*. *Liri* (and *Lisfri*, *Lisfri*) a Flag or Flower-de-Liz; *Elestr*. *Louga*, to hire; *Lhogi* and *Logi*, *Lugras*, the Eyes;

Eyes ; *Corn. Lagas. Manat*, a handful ; *Minait. Mandro*, a Fox ; *Madin* and *Madrin*. In the *Irish, Madre ruadh* (i. e. Red Dog) is a Fox ; and in the *French, Madre* is a subtil Fellow. *Mano*, a Sheep ; *Manchuyn*, an q. *Chudan man ? Marra*, a Ram ; *Makaren. Mémé*, the bleating of a Lamb ; so in *Welsh, mē* ; and *mē bach*, a little Lamb. *Mémé*, a Lamb or Mutton, so called by the Children ; and so in *Wales*, as also *Be. Muda*, to migrate or remove ; *Mudo*, or *Mydo*. *Mujol*, Yellow ; apply'd only to the Yolk of an Egg ; and for a Sort of Yellow Mushroom. *Pic*, a Beak, Bill ; *Pig. Pég*, Pitch ; *Pyg. Popou*, a Bug-bear ; *Bubax. Qui*, a Field ; *Kae. Rascaud*, Embers ; *Rysod. Rastel*, a Rack, *Rhesel. Trexo*, a Sow ; *Turx*, a Hog. So the *French, Truis* and *Truie*, which is but the same Word used for a Sow. *Triga*, to stay, to dwell long ; *Trigo, bir-drigo. Trouneire*, Thunder ; *Tranæ*.

ONE other Affinity they have with the *British*, is, That the Infinitive Mood of their Verbs ends in a ; as *Barata*, To betray ; *Barbeχa*, To shave ; *Barreχa*, To mix ; after the Manner of the *Cornish* who say *Perna*, To buy ; where we say *Pryny* and *Krena*, To shake ; for *Kryny. Owna*, To fear ; for *Ovni*, &c. and not in r. as in the *French*. In an Heroic Poem written on an Expedition of the Nobility of that Country into *Spain* in the 1365, some of the Names of the Men are also so very like those formerly-used by the *Welsh* and other *Britains*, that there's little Room to doubt but that they are the very same. Ex. gr. *Mouric, Meyric*, and in *South-Wales Moyric. Cennon, Cynan. Talayran, Talhaiarn. Goyrans, Corn. Gerens ; W. Gereint Ganelu, Kyndhelu and Kynbelu.*



*belu*. G'leon [and Leon] *Guallon*. Guytrad, *Guertbydh*, &c. Neither can Goudelyn, the most celebrated Poet of those who have written in that Language, be any other than our *Guydbelyn*; tho' both are probably no other than the same with the *Latin Vitellinus*. But as to the Word *Dab*, which they commonly use in Compound proper Names, as *Dab-Joan d' Ambres*, *Dab-Gussclin*, &c. In regard I am Ignorant of its Signification; I shall not insist on the Conjecture that 'tis the same with our '*ab*' or *Davydh 'ab*.----Such Readers as are better acquainted with their Language and Manuscripts, may soon satisfy themselves therein. Moreover, not more remote are the Names of Men from those of our Nation, than are some Names of Places that occur in the same Poem. As *Chabanos*, *Kevne*, † *Kebne*; *Garrigue*, *Karreg*, *Kerrig*. *Buel*, *Buallt*. *Vinnes*, *Uynedh* [Dial. Corn. *Uynez*.] *Blainaco*, *Blainig*. *Montaudran*, *Minydh Aedhren*. *Montesquiu*, *Minydh Iskaw*. *Carabodas*, *Caer bedw* or *Gaer vodach*. And whoever would consult the Writings of their Monasteries and the Lives of their Saints, would doubtless meet with a great many more.

I have now but little to add, but that 'tis necessary to caution the Reader, that no Man is oblig'd to regard any Censure against this Book, unless the Gentleman that offers it, understands, besides *English* and *Latin*, either *Welsh*, *Armorick British*, *Cornish* or *Irish*. I offer'd it to several of the *London* Book-sellers in order to their publishing it, if they thought fit. But in regard they would not undertake it; I have printed it at my own Expence. Now all that have been conversant at *London* know very well, that a Book is constantly

run

run down when it appears by the Title Page, that 'twas printed for the Author himself, and not for any of the Book-sellers : Infomuch, that 'tis very common, not only in Book-sellers Shops, but also in some Coffee-houses to hear Men disparage new Books, tho' they neither understand the Nature nor Use of them. None can be competent Judges of this, but Gentlemen of *Wales* or the Highlands of *Scotland* or of *Ireland* ; and in the Censure of Scholars that are Natives of those Countries, provided that besides their Knowledge of other Languages, they continue Masters of their own, I shall always readily acquiesce. But for others that pretend to find Fault themselves, or to offer the Objections of absent Persons ; all Lovers of Reason and Equity all acknowledge, that there is neither Necessity nor Occasion to regard them.

It may save some Expence of Time to such as shall have frequent Occasions of perusing the *Latin-Welsh* Vocabulary, if they remember that 'tis more copious after the Letter H. and that 'twill therefore be best where there are Synonymous *Latin* Words, to consult some Word that begins with any Letter thence forward. As for the Defect in the preceeding Letters, you'll find how it happen'd in the second Page of the *English* Preface.

TIT. II.  
READING over when 'twas too late, the Catalogue of the Names of the Gentry, before the *English* Preface, I find myself oblig'd before I conclude this Letter, to acknowledge that I have omitted the honoured Sir *Griff. Williams* of *Marl*, Bart. and also the Names of the Seats of some Gentlemen in *Anglesey*, and *Carnarvonshire*, because not written in the Paper I receiv'd ; but 'tis possible I  
may

32 Mr. E. Lbwyd's LETTER, &c.  
may have another Opportunity of supplying that Defect.

As for the Remainder of the Work, all I can say, is, That 'tis my Design (by God's Permission who has been pleas'd to vouchsafe the finishing this) to publish at least one other as large as it containing partly a Dictionary of the Histories of the Kings, Princes, antient Nobility; the Towns, Castles, Churches and Saints, and all other very remarkable Men and Places of the *British* Nation mentioned in antient Records. But as for the Time I have been already so often deceiv'd in the Printing-house; and also by wrong calculating myself the Labour required in the Writing such Books, that I have learned, 'tis in vain to name any Time for publishing. In the mean Time, who ever is pleas'd to favour my Endeavours, by giving Notice of any such old Inscriptions, as they shall suppose I have not seen already, or to communicate the Use of some old *Welsh* Manuscript on Parchment (or copied from Parchment) containing any Subject not mark'd with the Letter L in the Catalogue of the *Welsh* Manuscripts †, as he may do a publick Service by communicating what may be fit to be preserved from Oblivion; however he will at the least shew a Civility to be gratefully acknowledged, the Remainder of his Days, by

Your faithful Servant,

E. L.

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† Vide L. p. 254.





## Collection of Papers, &c.

No. I.



THE Ancient *Scottish* or *Irish*, is a most valuable Dialect of the *Celtic*, and besides its internal Beauties, is of incredible Use to illustrate the Antiquities, Languages, Laws, &c. of many other

Nations; more especially these of *Italy*, *Greece*, *Palestine*, or *Canaan*, besides other Places of *Asia*, *Europe*, *Africa* and *America*.

The Dictionary and Elements are intended, as a Foundation to build on, and to be appealed to in all that afterwards may follow, viz. An Historical Narrative of the Discovery of the Usefulness of this Language in illustrating the Antiquities of *Britain*, *France*, *Italy*, *Greece*, *Asia*, *Phœnicia*, *Egypt*, and other Countries in the several Parts of the World. In explaining the Names of Persons and Places, of Rivers, Mountains, Plants, Animals, Numbers, &c.

With new Etymological Dictionaries of the most necessary and useful Languages, both Living and

A

Dead;

Dead; Such as the *Latin, Greek, Hebrew, British, French, Dutch, Low and High, Polish, &c.*

As also a *Britannia Antiqua*; or a Treatise containing a Detection of the Fabulousness of the Antiquities of the most celebrated Nations, and more especially of these of the *British Isles*; an Enquiry into their most Ancient Inhabitants; a Confutation of Mr. *Thomas Innes* his *Critical Essay, &c.*

And a Proof that the Ancestors of the *Scots* were the first Inhabitants of *South Britain*, and that *Galgacus* the *Caledonian* General, who flourished in the Reign of *Domitian* the Emperor, about *A. C. 84*, was a *Scottish* Prince, and not a *Pict*.

*Wafer's Description of the Isthmus of America*  
Pag. 184 and 186.

' In my Youth I was well acquainted with the  
' *Highland, or primitive Irish Language, &c.* —  
' And p. 186, My Knowledge of the *Highland*  
' Language made me the more capable of Learning  
' the *Darien Indian* Language; for there is some  
' Affinity, — both being spoken pretty much in  
' the Throat, with frequent Aspirates, and much  
' the same circumflex Tang or Cant.  
' I learned a great deal of the *Darien* Language  
' in a Month's Conversation with them, &c.'

*Transactions of the Royal Society abridg'd, Vol.*  
III. p. 379.

' Mr. *Pezron's* Notion of the *Greek Roman Celtic* Language, being of one common Origin, agrees  
' exactly

‘ exactly with my Observation ; but I have not advanced so far as to discover the *Celtic* to be the Mother-tongue, tho’ perhaps he may not want good Grounds, at least plausible Arguments, for such an Assertion. *LHUYDS’s Observations on Languages.*’

Illust. Vir. Gul. Godof. Leibnitius in *Collecto Etymol. Vol. I. P. 153 & 147.*

*Postremo ad perficiendam vel certe valde promovendam literaturam Celticam diligentius Linguae Hibernicae studium adjungendum censeo, ut Lhuydius egregie facere coepit, — ex Hibernicis vetustiorum adhuc Celticarum, Germanorumve & ut generaliter dicam accolarum oceani Britannici cismarinorum antiquitates illustrantur. ET SI ULTRA HIBERNIAM esset aliqua insula Celtici sermonis ejus filo in multo adhuc antiquiora duceremur. — Et huic quidem lectionem attentam, ubi primum licuerit, destinavi.*

## No. II.

*ACT of the Society of Improvers, &c.*

*Somerball, Nov. 25. 1732.*

AT the Meeting of the Society of Improvers, Mr. David Malcolme Minister of *Duddingston* represented, That he humbly conceived, that the Usefulness of the antient *Scottish* Language was so great, that it would not be easily credited ; and therefore he had subjoined to the Proposals, the Authority of some other learned Men, to give the



Thing the more Weight, and that he designed to proceed in a Way as near that of the Mathematicians, as the Nature of the Thing would allow; he was to reprint the only printed Dictionary of that Language, published by Mr. *Edward Lbuid*, to do Justice to the Memory of that excellent Person, to whom he acknowledges himself highly obliged, and was to add to this, Collections of his own, which he would generally give Vouchers for; that these would serve in place of Definitions; that he was also to add the Elements of the said Language, which would serve instead of *Axioms*, and that he was to give some Observations, as Foundations of some *Postulata*; and from these Mr. *Malcolme* intends to prove every Thing that he has to advance. And further represented, That he was loath to spend the Time of the Society, in narrating all the several Steps that had led into this Enquiry, about the Usefulness of this Language, that he had first discover'd it in tracing the *Latin* Language to its Fountains; to which Purpose he had examined some of the Antiquities of *Italy*, and found more Satisfaction from this Language, than from the Accounts given otherwise by learned Men: He gave Instances of this, in explaining the Names of some Countries in *Italy*, and some Mountains, both greater and smaller, particularly the seven Hills upon which *Rome* was built, besides some other Incidentals; and added that this Language preserves a great many simple Words, which are not to be found in the most ancient Monuments of other Languages in their simple State, but are Ingre-

Ingredients in the primitive Words of other Languages, and are a great Help to illustrate them. The Gentlemen of the Society, especially these who best understood the *Irish* Language, testified their Satisfaction, particularly on Account that the Etymologies that Mr. *Malcolme* gave, were founded upon the very Nature of the Things themselves; and returned him their thankful Acknowledgements, for the great Care and Pains he had been at in making such useful Discoveries; and recommended to the several Members of the Society, to give Mr. *Malcolme* their Assistance in the Disposal of his Proposals, and give all due Encouragement to so good an Undertaking. And a Motion being then made, that Mr. *Malcolme* might be admitted an honorary Member of the Society, he was appointed to be recorded as such. *Extracted from the Records of the Society by,*

GEO. HANDYSID S. S.

No. III.

*To the Honourable the Dean, and the other Members of the Honourable Faculty of Advocates,*

*The MEMORIAL of David Malcolme, Minister of the Gospel at Duddingstoun,*

*Humbly Sheweth,*

**T**HAT he has for some Years employed his Thoughts about Ways for facilitating Learning and Religion.

That

That the *Latin* Language being one of the Keys of Learning in this Part of the World, he hath applied himself to trace it up to its Fountain, and he hopes it will not be unacceptable to any of this Honourable Faculty, while he declares that this Enquiry led up to the antient Language of our Country, which he found did very surprizingly and satisfyingly illustrate the Antiquities of *Italy*, and the *Latin* Language, in which so many useful Books, and particularly the Civil and Canon Law are mostly writ.

He hopes further, That it will not be unacceptable to this Honourable Faculty, that he afterwards found, that it illustrated the Antiquities of *Greece*, and the *Greek* Language, in which the New Testament was first writ.

He afterwards observed the Usefulness of it, in illustrating other Branches of Learning, which, that he may not take up the Time of this Honourable Faculty, he will not now enumerate, especially seeing he hath hinted many of them in some Proposals which he hath caused print about a Dictionary, and Elements of this Language, which he has a-Mind to publish, if due Encouragement be given, as a Foundation for several other Things.

He particularly hopes, that it will not be unacceptable to this Honourable Faculty to represent, That it is in a special Manner useful to illustrate the Antiquities of our own Country, and this whole Island, and the adjacent Nations, and several Terms in our antient Laws; as also, the Names  
of



of Places, such as Cities, Towns, Villages, the Titles of our Nobles and Gentlemen, Rivers, Mountains, Names and Surnames of Persons, &c.

With all Submission to this Honourable Faculty, may it please them to take this into Consideration, and to do therein as they see Cause.

*The ACT of the Honourable Faculty.*

Remitted to the Sheriff of *Argyle*, Mr. *John M'Leod*, Mr. *Kenneth M'Kenzie*, to meet with Mr. *Malcolme*, and consider this Memorial, and report.

*REPORT of Mr. John M'Leod Advocate.*

' In Obedience to a Remit, made by the Dean  
' and Faculty of Advocates, to Mr. *Archibald Campbell*  
' and me, I have frequently met with Mr. *David*  
' *Malcolme* Minister of the Gospel at *Duddingstoun*,  
' separately by myself, and in Presence of the said  
' Mr. *Archibald Campbell*, and of several other Gentle-  
' men knowing in the *Irish* Language; and having  
' discoursed him upon the Memorial presented to  
' the Dean and Faculty, I am humbly of Opinion,  
' That as the said Mr. *Malcolme* has made a surpriz-  
' ing Proficiency in the Knowledge of the said *Irish*  
' and other Languages, as well as in the Histories and  
' Antiquities of our own and foreign Countries, so he  
' has thereby made himself very capable, so far as I  
' can judge, of executing the Plan, and answering the  
' Ends and Purposes contained in his Memorial and  
' printed Proposals, and of consequence does well  
' merit the Countenance and Assistance of the Fa-  
' culty,

‘ culty, in such Manner as they shall judge reason-  
 ‘ able to grant the same. In Witness whereof, I  
 ‘ have subscribed this Report at *Edinburgh* the  
 ‘ Thirty first Day of *July* 1733 Years, by  
 JO. M’LEOD.

*Edinburgh, 31st July, 1733.*

The Dean and Faculty having read the above Report, did recommend it to their Members to encourage the said Mr. *David Malcolme* in the Prosecution of his Design.

*REPORT of Mr. Archibald Campbell Sheriff of Argyle.*

‘ IN Obedience to a Remit from the Dean and  
 ‘ Faculty of Advocates, to Mr. *John M’Leod*,  
 ‘ Mr. *M’Kenzie* and me, upon a Memorial of Mr.  
 ‘ *David Malcolme*, I have considered his Memo-  
 ‘ rial, and frequently conversed with Mr. *Malcolme*  
 ‘ concerning it, and his Proposals with regard to  
 ‘ the antient Language of *Scotland*, particularly in  
 ‘ Presence of Mr. *M’Leod*, Mr. *M’Kenzie*, and o-  
 ‘ ther curious Gentlemen; and it is my humble O-  
 ‘ pinion, that Mr. *Malcolme* has made unexpected  
 ‘ Proficiency in the *Irish* Language, and many in-  
 ‘ genious Discoveries, which may in a great Mea-  
 ‘ sure tend to the illustrating the History and Anti-  
 ‘ quities of *Scotland* and other Countries, and there-  
 ‘ fore deserves the Encouragement of the Faculty,  
 ‘ in such Manner as they shall think proper to give  
 ‘ it.’ Signed at *Edinburgh* this 24th Day of *October*  
 1733.

ARCH. CAMPBELL.  
 No. IV.

## No. IV.

*A LETTER to the Very Reverend Mr. Alexander Anderson Moderator of the General Assembly*  
1735.

*Reverend Sir,*

SINCE the Assemblies of this Church have always had a particular Regard to the Advancement of Religion and Learning, I presume to offer the following Proposals, to be communicated, if you think fit.

I have employed some Thoughts about both. I have endeavour'd to trace the *Latin* up to its Fountains, the common Language of the Learned of this and of some other Parts of the World, and in which great Numbers of valuable Books are either originally written, or into which they have come by Translation. Beside these commonly called the *Classics*, the Civil and Canon Law, the Works of some of the Fathers, most of the Reformers, many Systems of Divinity, Law and Physick, many useful Commentaries on Holy Writ, many good Histories, and other Monuments of Literature, the School Discourses of Professors of Divinity and Philosophy, &c. are in this Language.

I have also endeavour'd to follow up to its true Source the *Greek* Language, which, besides the Advantage of being the Channel in which the inspir'd Writings of the New Testament are conveyed, comprehends many Pieces of Christian and useful Heathen Learning: Moreover, I have enquired



enquired into the *Hebrew* and *Chaldee* Languages, in which the Books of the Old Testament were originally written ; and I find that these may receive a great deal of Illustration from the ancient Languages of this Island, more especially the ancient *Scotch* or *Irish*: And I am willing this Matter may undergo the strictest Trial.

These same Languages, I humbly conceive, will be found useful to rescue the Antiquities, both Ecclesiastical and Civil, of these Islands from the Fable they are but too much involved in, and to place them in a juster and fuller Light, and to vindicate the Honour of the Assemblies of this Church, who in their publick Acts suppose and assert the Antiquity of the Nation, and of the Royal Line, particularly the Act of Assembly, *August 30. 1639, Sess. 23.* and by this Means, I'm confident, the many Cavils against the Honour of the Nation, and to the Prejudice of the Church, will be easily answered. I also humbly conceive, that it serves to confirm the Accounts which the Holy Scriptures give of Things, and to repel the Cavils of *Deists*.

I will not detain you by enumerating all the Discoveries which have cast up in my Enquiries, especially seeing I have given a Hint of many of them in Proposals I printed some Time ago, (which are not unknown to several Members of the Venerable Assembly) for publishing an *Irish English* Dictionary, with the Elements of the *Irish*, with some Observations on it, to enable to perceive its great Usefulness. This Work was delayed upon Notice, that an *English-Irish*, and *Irish-English*

*English Dictionary*, had been in the *Preis* at *Paris*, which I thought might afford considerable Assistance; and accordingly I have procured from that Place the first Part of that Work, *viz.* the *English-Irish*, which, in the Opinion of severals, may be made helpful to some valuable Purposes.

This Design will be so far from hindering the spreading of the *English* Language, that, on the contrary, in my Way of managing it, it will considerably help to diffuse it, and will be found, not contrary unto, but very plainly to fall in with the valuable and laudable Designs, and Intentions of the *Society for propagating Christian Knowledge*, in several Respects, and (not to mention others) with these in their Records for 1727 *June* and *August*, and some other subsequent Months and Years.

It is hoped, that it will be looked upon as some Excuse for giving the Venerable Assembly this Trouble, that I have not ventured to lay this Matter before them till it was examined and approved by two very honourable and learned Societies, *viz.* first that of the Honourable Noblemen and Gentlemen Improvers, as appears by their Act *November* 25th 1732, and afterwards by the learned Faculty of Advocates, *July* 31. 1733; so that I had Reason to think, that this Design, if carefully pursued, may be of real Use, and not of mere Curiosity.

Besides, As the Duties of my Station do certainly restrict me from any Speculation or Study, however innocent, that is not really in some Sort for the Advancement of Religion or true Learning,

ing, which always may be made subservient to it, so the favourable Judgment of the Venerable Assembly, with Respect to this Design, will both be a Comfort and Reward to me, as to what Pains I have already been at, and an Encouragement and Direction in Time coming.

It is therefore, Sir, my humble Desire, that the Venerable Assembly may appoint some to examine this Design, and chiefly as to its Usefulness in illustrating the original Languages of Holy Writ; or, at least, that the Venerable Assembly will be pleased to remit this Matter to their Commission, with such Instructions and Directions, as to their Wisdom shall seem meet.

*I am, &c.*

*Edinburgh, May 15.*

1735.

No. V.

*REPORT of the Committee of Ministers who understood the Highland Language.*

*Edinburgh, May 23. 1735.*

THE Committee appointed this Day by the Commission of the General Assembly, for hearing the Reverend Mr. *David Malcolme* Minister of the Gospel at *Duddingston*, upon his Proposals for printing an *Irish-English Dictionary*, &c. did meet, where were present the Reverend Mr.

*Daniel*



*Daniel M<sup>c</sup> Aulay* Minister at *Bracadale* in *Skey*,  
*Mr. Æneas Sage* at *Lochcaron*, *Mr. Robert Kirk* at  
*Dernock*, *Mr. John Sutherland* at *Goldspec*, *Mr. Daniel*  
*Eaton* at *Rosbean*, *Mr. Farquar Beton* at *Croy*,  
*Mr. John Bayn* at *Dingwall*, *Mr. Thomas Inglis* at  
*Cullicut*, *Mr. James Campbell* at *Kilbranden* in  
*Mr. Daniel Campbell* at *Mr. Dougal*  
*Campbell* at *Southend* in *Kintyre*, *Mr. Dougal Ballan-*  
*tyne* at *Mr. Dougal Stuart* at *Rothe-*  
*say*, *Mr. Neil Campbell* Principal of the University  
at *Glasgow*, Minister of the Gospel; and the said  
*Mr. Daniel M<sup>c</sup> Aulay* being chosen Moderator of  
the said Meeting, *Mr. David Malcolme* presented  
and read his Proposals, concerning his publishing an  
*Irish-English* and *English-Irish* Dictionary; and also  
gave a Specimen of divers Words in different Lan-  
guages, for illustrating thereof, shewing, That the  
ancient *British-Irish* has preserved simple Words,  
which tend to give Light to the Meaning of many  
Words in the learned Languages, and some of  
these spoke in the *Indies*, particularly in *Darien* in  
*America*; and it appeared to the said Committee,  
from several Instances which were offered and ex-  
plained before them, with Relation to the Names  
of Places, Countries, Towns, Mountains, Rivers,  
&c. The foresaid Committee having discoursed at  
some Length on that Subject, are of Opinion, That  
the said *Mr. David Malcolme* has been at great  
Pains, in reading and collecting Materials for this  
Work; that the foresaid Dictionaries may be of  
good Use for promoting of Learning; and there-  
fore that it should be encouraged. This in Name,  
and

and by Appointment of the said Committee, is signed by

DANIEL M'AULAY *Moderator.*  
NICOL SPENCE *Clerk.*

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No. VI.

*COPY of the Report of the Committee of the Commission, within the Bounds or Presbytery of Edinburgh anent Mr. Malcolme, recorded November 14th, 1735.*

*At Edinburgh, August 27. 1735.*

THE Committee of the Commission within the Bounds of the Presbytery of *Edinburgh*, appointed to meet with Mr. *Malcolme*, to discourse with him upon his Project of illustrating some of the learned Languages by the *Irish*, met with him, and there were present Mr. *John Glen* Moderator of the Presbytery, Principal *Smith*, Mr. *John Scharw*, Mr. *John Guthrie*, Mr. *John Walker*, Mr. *George Lindsay*, Mr. *Neil M'Vicar*, and several other Members of the Presbytery, before whom the said Mr. *David Malcolme* explained the Agreement and Affinity of several *Greek* Expressions in the New Testament, prescribed to him by the said Committee, with the *Irish* Language; as also of some of the Words of the *American* Language, which are preserved in *Waser's* Account of the *Isthmus of Darien*, with the Words of the *Irish* Language in Sense and Sound; that he having at a former Meeting with the Committee, when Professor *Goudie* was present, explained and shewed the Affinity

finity

finity of several *Hebrew* and *Greek* Words, in Places prescribed to him, with the *Irish* Language; and also having shew'd to them, that there are several Words in the *Irish* Language that are merely simple, and carry the Derivation higher than the Roots of the *Hebrew* and *Greek* Language answering to them; with all which the Committee, according to the best of their Understanding, were satisfied. The Committee do, upon the whole, report, That it is their humble Opinion, that Mr. *Malcolme* has been at great Pains to search into the Etymologies of many Words, which are not generally understood, and that the *Irish* Language, to those who thoroughly understand it, may be of Use for the more clear Explication of many Words in the Original Languages, wherein the Holy Scriptures are writ; and that therefore his Design deserves to be encouraged by all who are curious in these Matters: As also, the Committee judge themselves obliged in Justice to Mr. *Malcolme*, to acquaint the Reverend Commission, that he represented to them, that if they would appoint some of the Ministers of this Church, whom he shall condescend upon, to confer with him upon his Design, which he conceives very proper for advancing the Interests both of Religion and Learning, he would lay before them several Things very conducive to that good End, which he cannot so conveniently offer to any publick Meeting.

JOHN GLEN *Moderator.*

No. VII.



*COPY of a Letter to the Very Reverend Mr. Lauchlan M'Intosh, Moderator to the General Assembly 1736.*

*Very Reverend Sir,*

**I**T is not unknown to you, and many Members of this Venerable Assembly, that there were some Reports given in to the Commission of the last Assembly by some Committees, appointed by them to converse with me about the Advancement and facilitating of Learning and Religion; and that besides other Things, they found two of the most improbable Things of my whole Scheme proven; As *first*, That our ancient Languages illustrate the original Languages of Sacred Writ, the Import of which I leave to every one who searches the Scriptures to judge. *2dly*, That there is an Affinity between these and the Language of the *Isthmus* of *America*, which is of Use to refute a Cavil of the *Deists* against the Scripture Account of Mankind.

These Committees also own, that I had been at great Pains to search into the Knowledge of Things not commonly understood, and that what I propose deserves Encouragement.

There was also another Committee named to confer further with me about these Things; but the Commission did not overtake their Report. May it therefore please this Venerable Assembly,

( 17 )

to remit this Affair to their Commission, with such Directions and Powers, as to their Wisdom shall seem meet.

*I am,*

*Sir,*

*with great Respect,*

*Your affectionate Brother,*

*and humble Servant,*

Duddingston, May 15.  
1736.

DAVID MALCOLME.

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No. VIII.

*COPY of a second Letter to Mr. MacIntosh Moderator of the General Assembly of the Church of Scotland, 1736.*

*Very Reverend,*

**I**T is not unknown to you, that the Assembly 1735, appointed some Committees of the fittest Persons, to enquire into the Usefulness of the ancient *British* Languages, particularly to serve the most valuable Purposes of Religion and Learning.

These Committees reported, That they had found an Affinity betwixt these and the Language of *America*, particularly of its *Isthmus*, which confirms the Scripture-scheme, that *GOD* has made of one

*B*

*Blood.*

*Blood all Nations of Men*; and answers an Objection of the *Deists*, so numerous in our Age and Island, and may also be improved as a Help to dispel a Cloud that has long hung over a great Part of Learning. This will, to intelligent Persons, probably appear the most improbable Part of the whole I have advanced.

The same Committee also reported, That they had found they were useful to illustrate the learned Languages, and particularly these in which the Holy Scriptures were writ, which all Christians so justly highly value; and that not only the *Greek*, but even the *Hebrew*, which next to what is above, was also the most improbable Part of my Scheme.

These Ministers from the *HIGHLANDS*, who were present in the Assembly 1736, did also meet with me, and have signified their Opinion in a Letter signed by them, that they are of use to clear several Passages in our History of this Island, and to advance the Knowledge of the learned Languages, as will appear by their Letter itself herewith transmitted.

There was also another Committee appointed to commune further with me, whose Report was never yet taken in, which I now transmit; it is signed by the Reverend Mr. *Gaudie*, Mr. *John Glen*, and Mr. *Matthew Wood*, which were all I could have ready Access to; I hope this Reverend Commission will have all due Regard to their Report. It is therein mentioned, That I am of the Mind, that our ancient Languages illustrate these oriental Tongues that are most studied by the Learned, and amongst others the *Arabic*.

The



The *Arabic* is one of the most universal and diffused Languages ; it is not only valued by the *Mahometans*, who possess no small Part of the World, upon a religious Account, but is the Language both of Learning and Trade in the *East* ; besides, of late, the Learned in the *West* look on it as a very great Help to understand the *Hebrew*, particularly some Professors in the most noted *Protestant* Universities now alive. The Reverend Mr. *Peter Du Pont*, Pastor of the *French* Church here, who is very justly valued for his great Learning, Integrity, Piety, and other Ministerial Qualities, is the only Person I have met with here who has studied it ; I have also transmitted his Judgment on the Head. And if Need were, I could confirm it by the concurring Testimony of another, whom I met with in another Part of this Island, who is a Native of our *Highlands*, and seems to have made great Proficiency in the *Arabic*, and declares, that his Mother-tongue was a great Help to him to acquire it.

It is therefore hoped, that this Reverend Commission will give that Encouragement to this Design, which the Committees jointly recommend ; and if they please refer this Matter to a Committee of such to whom I may have the readiest Access,

*I am,*

*Very Reverend,*

*Your very affectionate*

*Brother, and very*

*humble Servant,*

DAVID MALCOLME.

Edinburgh, Nov. 11.

1736.

## No. IX.

*LETTER to Mr. Handisyde, Secretary to the Society of Improvers.*

*Sir,*

**L**AST Time I had the Honour of being present at a Meeting of the Society, it was a pleasure to see there some Gentlemen, who understand our antient Language, which encouraged me to say some Things at that Time, in relation to my Proposals; for tho' any Person, even these who are unacquainted with it, if they will be at the pains to look to the Words in the Dictionaries, may perceive its Usefulness, in illustrating Antiquities and Languages; yet Mr. *Lloyd's* Book being a *Folio*, it can't easily be carried about; and I still think it an Advantage to have Gentlemen in Company who have Knowledge of that Language, especially Persons of Learning, Sense and Honour.

I acquainted the Society at that Time, that not long after I printed the Proposals, a Letter came from *Paris*, signifying, that there had been in the Press there a Dictionary *English-Irish*, and *Irish-English*, by an *Irishman*, in 4to, in Two Volumes. I made no doubt but such a Work would contain many Things in it, by which mine might be made more valuable and useful. I have done what I could, both by my self and Acquaintances, to procure that Book; and after all, I have only got the first Part of it, to wit, the *English-Irish*, sent from *Paris* some Months ago, but had not got  
certain

certain Notice whether the other Part, *viz.* the *Irish-Engliff*, be finished or not. I produced before the Meeting the first Leaf of that Work, and offered some Thoughts upon it, such as, that the *Iriff* Part of it was in the *Iriff* Character, which few now can read; that the Type was larger than is needful or usual in Dictionaries, and that it contained many trifling Things in it, which might be changed for Things more useful, besides Defects and Wants which inseparably attend all human Performances, especially the first Attempts, in their Kinds; and that I conceived a Thing of that Nature might be done to better purpose, and for a less price.

I also acquainted the Meeting, That the Affair had been before the Honourable and Learned Faculty of Advocates, who had appointed some of their Number, who understood that Language best, and who were moreover Gentlemen of extensive Knowledge, to enquire into it, which Gentlemen have accordingly done it, and made their Report.

But because these Gentlemen had not turned their Thoughts much to the oriental Languages, in which the most antient Parts of divine Revelation were originally writ, and I humbly conceived, that it was also of great Use in illustrating these, and was desirous, that this might be strictly enquired into, the last Meeting of the Venerable Assembly was pleased to consider it, and for the more mature Trial of it in this, and some other Respects mentioned in a Letter to their Reverend Mode-



Moderator, thought fit to refer it to their Commission.

The Commission made Choice of a Committee of their Number to canvass it, consisting of all the Ministers who understood this Language; as also of the Members from the Universities, and these from the Reverend Presbytery of *Edinburgh*; and because the *Highland* Ministers were then upon the Wing to leave the place, they were appointed to meet that very Afternoon, which they did, and made a Minute of what pass: The authentick Extract of which I produced to the Society.

In the short Conversation I had with the *Highland* Ministers, they were convinced, that their Language did serve to illustrate the several learned Languages, as their Minute bears. And there was one Thing particularly grateful, that they came to be easily convinced of an Affinity between the ancient *British* Languages, and these of some parts of *America*, particularly that of the *Isthmus of Darien*, as their Minute mentions. This serves some very valuable purposes, such as to answer a Cavil of the *Deists* against the Holy Scriptures, and the Account we have of the Origination of Mankind there. These pretend that the Languages of *America* have no Affinity to any of the Languages in *Europe*, *Asia*, or *Africa*; and then infer, That therefore they must be a quite distinct Race of Mortals, and not sprung from *Adam* and *Eve*. I, on the other Hand contend, That the three Specimens of their Languages I have seen, have an Affinity to the *British* Languages, and particularly that of the

*Isthmus*

*Isthmus of Darien*, which we have in *Waser's* Description of it. I produced the Book, and spoke on that passage that relates to it.

I also added, That besides an Affinity in the Language, there was, I humbly conceived, an Affinity in several Customs, some of which I mentioned, but shall not now detain you, only saying, that the greater the Affinity appears, it more strongly repels the *Deists*, and confirms the Scripture-account of Things, and moreover paves a Way to dispel a Cloud that has hung over nigh the whole Body of Learning these many Ages, the Mathematicks chiefly excepted.

I ask you pardon that I have been so long in sending you this, and I beg the favour of you to draw out your Minute as soon as you can. This from,

Sir,

Duddingston, July 24.  
1735.

Your very humble Servant,

DAVID MALCOLME.

No. X.

REPORT of the Reverend Mr. John Gaudie Professor of Divinity in the College of Edinburgh, and withal, that of the Reverend Mr. Matthew Wood, and Mr. John Glen, Ministers of the said City.

Edinburgh, May 12. 1736.

I Have had frequently Conversation with Mr. David Malcolm Minister of the Gospel at Duddingston,

*dinſoun*, and he tells me, That the old *British* Languages tend to illustrate the *Hebrew*, *Syriac*, *Arabic*, and *Talmudico-Rabbinic*, and have an Affinity with theſe *Chinese* Words he has met with : Alſo, that he has had his Thoughts about ſeveral Things, that tend to facilitate Learning, and make it ſubſervient to Religion. And as for Languages, he thinks he could make them more eaſily acquired, and retained after acquired ; and alſo more exactly underſtood than hitherto ; which Things deſerve the Countenance and Encouragement of this Church.

JOHN GAUDIE.

I do agree with what is above attested.

JOHN GLEN.

I do agree with the above Atteſtation.

MATTHEW WOOD.

No. XI.

The TESTIMONY of the Reverend Mr. *Peter Du Pont*, one of the Miniſters of the *French* Church at *Edinburgh*.

**E**Go Petrus Loumeau Du Pont, Eccleſiæ Gallicæ paſtor, aſſero me ſæpiſſime colloquium habuiſſe cum viro doctiſſimo atque reverendo Dom. Malcolme, paſtore villæ Duddinſton, circa linguam Hibernicam vel Celticam, & illum ope iſtius linguæ illuſtraſſe varias ſignificationes vocum, tum Hebraicarum tum Arabicarum. Præterea, ſæpe obſervavi in colloquiis

cum



*cum viro docto, sensum vocum linguæ nostræ Gallicæ  
fœlicissime ab eo explicari; eum Reipublicæ literariæ  
fore utilem nullus dubito. Hoc testimonium in gratiam  
dilectissimi fratris in Christo, libenter do Edinburgi  
19 Maii 1736.*

## No. XII.

*A LETTER from the Reverend Mr. John Mac-  
Innes, Mr. John Beaton, Mr. Æneas MacAu-  
lay, Mr. John MacPherson, with the Concurrence  
of the Reverend Mr. Walter Ross, Ministers in  
the Highlands of Scotland, to Mr. Malcolme.*

*R. D. B.*

**A**FTER our late Conversation with you, upon  
the Subject of your laudable Undertaking,  
of publishing an *Irish* Dictionary, and having  
considered the several useful Discoveries you pro-  
pose to make by that Work, we could not but by  
these Presents signify to you our Approbation of  
your Design, as judging it may contribute for  
clearing several Passages relating to the History of  
our Island, and for advancing the Knowledge of  
the learned Languages, heartily wishing that you,  
and all generous Undertakers in the Cause of  
Learning and Religion, may meet with all due  
Encouragement. We are,

*R. D. B.*

*Your most affectionate Brethren,  
and very humble Servants,*

JOH. MACINNES.

JOHN BEATON.

ÆNEAS MACAULAY.

JOHN MACPHERSON.

*Edinburgh, June 1.*

*1736.*

*I also*

I also approve and recommend in the Terms of the above Letter.

WALTER ROSS.

No. XIII.

*A second, or further, or additional REPORT from the Reverend Mr. Matthew Wood, and Mr. John Glen Ministers of Edinburgh.*

**W**E Undersubscribers, Members of the Committee, to whom the Affair of Mr. *Malcolme* was referred, do testify, that we have conversed several Times with him, and from our Knowledge of him, and what we have heard formerly from him, and from some later Conversations we have had with him, are of Opinion, That from what he promises to us, he appears capable of making the learning and retaining of Languages more easy, and likewise better understood.

We also are convinced, That besides the great Pains he has been at, the pursuing of this Design must necessarily have led him into much Expences and Charges, and the carrying it on will necessarily lead him into more; and the Tendency of the Whole being the facilitating and advancing Learning and Religion, and for the publick Good of Mankind, we would therefore most humbly propose to the Reverend Commission, that Mr. *Malcolme* might be supported and encouraged in his Undertaking, in such a Way as to them might appear most proper, since it is plain he will not be

be able to carry on his laudable Designs, unless the Church would be pleased to give him their Assistance.

JOHN GLEN.

MATTHEW WOOD.

No. XIV.

*The TESTIMONY of the Reverend Mr. George Anderson in his Reinforcement of Reasons, proving the Stage an Unchristian Diversion, Page 50, 51.*

AND tho' you think, and seem to be positive, that *Aristotle's* Authority in the Case is of more Weight than an hundred modern Lexicographers, I, on the other Hand, am of Opinion, That the Moderns are much better Etymologists than the Ancients; and my ingenious Friend the Reverend Mr. *David Malcolme* a Minister of the Presbytery of *Edinburgh*, knows more of the Origine of the *Greek* and *Latin* Languages than the *Greeks* and *Romans* themselves.

And Page 68, &c. I do think, Sir, that of all the *Greek* Derivations of the Word, you have chosen the worst, when you make *Tragedy* signify a *Song of a Goat*: For when *Æschylus* had introduced that pompous Sort of dramatical Entertainment upon the *Athenian* Theater, the People used to say, what Business had *Bacchus* with this? I can no more believe that *Tragedy* did originally signify a *Song of a Goat*, than that it signifies a

*Tale*



*Tale of a Tub*; or that *Comedy* signifies a *Song of a Village*, than that it signifies a *Story of a Cock and a Bull*. In this I give Mr. *Malcolme* Credit, who makes *Tragedy* in the old *Celtick* Language, signify a *Song of Sorrow*, and *Comedy* antithetically considered, must signify a *Song of Mirth*. If you will not take this upon my Word, you may conveniently enough converse with the Gentleman himself, who can satisfy you as to this Particular: And likewise in thousands of Instances can shew, that there is a surprizing Affinity betwixt the *Celtick* and the *Greek*, and many other Languages.

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No. XV.

*ACT of the General Assembly of the Church of Scotland, May 1737.*

THE Committee reported their Opinion, That the Design of Mr. *David Malcolme* Minister at *Duddingstoun* of printing an *English and Irish* Dictionary, as tending to promote Learning, be encouraged, the Assembly remit the same, with the several former Reports made to the Commissions about the said Proposals, to the Consideration of the Committee of this Assembly, to be named for Reformation of the *Highlands and Islands*.

## No. XVII.

*Commission to some Ministers and Ruling Elders for Reformation of the Highlands and Islands of Scotland, and for managing His Majesty's Royal Bounty for that End, Anno 1737.*

*Edinburgh, May 24th, 1737. Sess. ult.*

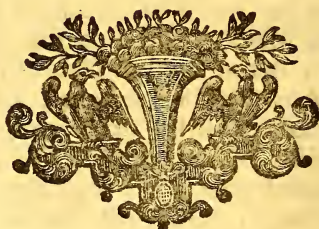
THE General Assembly do hereby nominate, commiſſionate and appoint the Reverend Mr. *Niel Campbell* Principal of the College of *Glasgow* their Moderator, Mr. *Niel MacVicar* at *West-kirk*, His Majesty's Almoner, Mr. *John Gaudie* Profeſſor of Divinity in the College of *Edinburgh*, Mr. *William Guſthart* at *Edinburgh*, Mr. *John Mathiſon* there, Mr. *Robert Bell* at *Crealline*, Mr. *John Lumisden* Profeſſor of Divinity in the King's College of *Aberdeen*, His Majesty's Chaplains in *Scotland*; Meſſrs. *Robert Petrie* at *Cairnbee*, *Andrew Boyd* at *Twynholme*, *George Reid* at *St. Quivox*, *William Steel* at *Dalſerf*, *James Stewart* in *Arran*, *James Campbell* at *Kilbranden*, *Lauchlan MacIntosh* at *Errol*, *George Meek* at *Rogorton*, *James Gordon* at *Alloa*, *John Cleghorn* at *Wemyſs*, *Thomas Clephan* at *Newtyld*, *John Biſſet* at *Aberdeen*, *John Squyre* at *Forreſs*, *George Gordon* at *Alves*, *Walter Syme* at *Morlith*, *William Gordon* at *Glenmorison*, *Francis Robertſon* at *Clyne*, *Samuel Semple* at *Liber-ton*, *James Walker* at *Canongate*, *George Logan* at *Edinburgh*, *John Walker* at *Canongate*, *Thomas Pitcairn* at *West-kirk*, *Robert Wallace* at *Edinburgh*, *James Lawrie* at *Langton*, *John Schaw* at *South Leith*,  
Jam. s

James Bannatyne at Edinburgh, Matthew Wood there, James Nisbet there, George Fordyce at Corstorphine, John Hepburn at Edinburgh, Robert Kinloch there, John Glen there, Patrick Cuming there, William Robertson there, James Stevenson at South Leith, George Lindsay at North Leith, George Wishart at Edinburgh, David Malcolme at Duddingston, Robert Hamilton at Edinburgh, John Hamilton at Glasgow, and John Scot there, Ministers; His Grace James Duke of Athole, the most Honourable John Marquis of Tweeddale, the Right Honourable Alexander Earl of Leven, John Earl of Glasgow, Archibald Earl of Ilay, James Lord Aberdour, George Lord Reay. Duncan Forbes of Culloden, Esq; his Majesty's Advocate, Mr. Hugh Dalrymple of Drummore, Mr. Patrick Campbell of Monzie, and Mr. Patrick Grant of Elchies, three of the Senators of the College of Justice, Sir John Clark of Pennycook Baronet, one of the Barons of Exchequer, Mr. Charles Erskine of Barjarg his Majesty's Solicitor, Mr. James Erskine of Grange, Mr. Charles Erskine of Edinhead, Mr. Patrick Boyle Advocate, Mr. Ludovick Grant younger of Grant Advocate, Sir Robert Monro of Foulis Baronet, Sir James Campbell of Ardkinglass Baronet, Sir James Campbell of Aberuchill Baronet, Mr. Alexander Bruce of Kennet, Mr. Robert Dundas of Arncliffe Advocate, George Drummond Esq; late Provost of Edinburgh, Sir Thomas Gordon of Earlsfoun Baronet, Archibald M<sup>r</sup> Aulay Lord Conservator of the Scots Privileges at Campvere, Patrick Lindsay late Provost of Edinburgh, Mr. William Grant Advocate Procurator  
for



for the Church, *Thomas Dundas* of *Fingask*, Mr. *James Baillie* of *Hardinton*, Mr. *Alexander Gordon* of *Ardoch*, Mr. *Albert Monro* of *Coull*, Mr. *George Buchan* of *Cumladge*, Mr. *John Hay* of *Balbithan*, Dr. *John Riddel* Physician, Mr. *Thomas Rigg* of *Morton* Advocate, *Robert Montgomery* City Treasurer of *Edinburgh*, *John Clarkson* Deacon Conveener of the Trades of *Edinburgh*, *Hugh Hathorn* late Baillic of *Edinburgh*, *James Nimmo* late Dean of *Gild* there, *Alexander Mitchel* of *Mitchel*, Mr. *Robert Hepburn* of *Baads*, Mr. *James Davidson* late Town Treasurer of *Edinburgh*, Mr. *Alexander Nisbet* of *Northfield*, *John Paton* Bookseller in *Edinburgh*, and *Nicol Spence* Agent for the Church, Ruling Elders : To be a Committee of this Assembly for Reformation of the *Highlands* and *Islands* of *Scotland*, for promoting the Knowledge of true Religion, suppressing of Popery, Superstition and Profanity, and for Management of the Royal Bounty given for that End, according to, and in Terms of His Majesty's Grant to this Assembly, and the 13th Act of the late General Assembly, and whole Acts therein mentioned, and in former Commissions to the late Committee, any seven of the foresaid Persons are declared to be a *Quorum*, whereof four to be Ministers, and the said Committee to have their Meetings in the Hall of the Society in *Scotland* for propagating Christian Knowledge, the last *Thursday* of every Month, at Three Afternoon, and also the first lawful Day after Adjournment of the four stated Diets of the Commission of this Assembly, at  
 Ten

Ten of the Clock Forenoon, except when it falls to be on *Friday* or *Saturday*, and then the Meeting is to be on *Monday* next thereafter, with Power to adjourn themselves to such Times and Places as they shall find needful, and to keep a Correspondence with the Commission of this Assembly, and Society for propagating Christian Knowledge, and their Committee. And the General Assembly do hereby nominate and appoint Mr. *William Grant* Advocate, Procurator for the Church, to be Receiver of the foresaid Royal Bounty, and to pay out the same as he shall be directed and ordered by the foresaid Committee, and according to their Rules.




Some more

# P A P E R S,

And some more Testimonies of the  
Learned.

No. 1. *A Letter from Mr. John Horn  
of West-Hall Advocate.*

 Our Letter was most acceptable to me, since I see you are not unmindful of your old Acquaintances. I inform myself of the Gentlemen that go from this to the Assembly how you are, and desire them to make my Complements to you. I think, not only private Persons should encourage you, but likewise the Publick, since you clear, better than any Man formerly hath writ, the most obscure Antiquities of our Nation. I was delighted with your Definition of that Term so much used in our Law and Charters, and so was the haill Faculty, of *Mercheta Mulierum*, and sundry other Names of Places, of which we had no Notion till renewed by you: And I think it is of publick Concern for every Man's Satisfaction to have your Book. Make my Compliments to M. and S. And I am, with all Esteem,

*Dear SIR,*

*Horn-Castle.*

*23 March 1739.*

*Your most Humble Servant*

*John Horn.*



*The Judgment of a new Society at Edinburgh, for improving Arts and Sciences, about two Letters from Mr. Malcolme, concerning the remote Antiquities of Britain and Ireland.*

*Edinburgh, March 7th 1738.* In a Meeting of the Society for improving Arts and Sciences, a Letter was read from the Reverend Mr. *Malcolme* Minister at *Didingslon*, to Mr. *MacLaurin*, containing some Observations on the remote Antiquities of this Island. It was argued, that the Knowledge of the *Irish* Language was of great Use in Inquiries concerning those Antiquities, and confirmed by the Authority of Mr. *Leibnitz* and others.

By examining the *Celtic* Words in *Jul. Caesar*, it was shewn, that the Language of the *Celte* in *Gaul*, in his Time, had a much nearer Affinity, with the *Irish* than with the *Welsh*. Several Arguments were offered, to shew that the *Irish* was the Language of the oldest Inhabitants of the Island, as Mr. *Lbwyd* acknowledges; that the Island was peopled from *Gaul*; that the chief Remains of this first Colony from *Gaul* are those who speak the *Irish* in *Scotland*, and its *Isles*; that *Ireland* was first peopled from *Britain*; and that the *Picts*, and *Britains*, or *Welsh*, were of the second or latter Colonies that came into *Britain*.

*April 4th 1738.*

A second Letter from the Reverend Mr. *Malcolme* was read, containing an Answer to some Objections, which had been made against his first Letter, read *March 7th*, concerning the remote  
Anti-

Antiquities of this Island, in which the Author offers some further Illustrations and Arguments in Support of his Opinion.

Edinburgh, 7th March 1738.

No. 2. *About an ancient Manuscript containing a most ancient Genealogy of our Kings.*

Mr. MacLaurin presented to the Society from the Reverend Mr. Malcolme an old *Irish* Manuscript, which seems to have been writ in the Time of *David*, Son of *Malcom Kanmore*, that is, about 1140. The first Column contains the Genealogy of King *David* upwards till three Generations before *Fergus I.* It appears to be two Generations older than the *Colbertine* Manuscript that formerly belonged to Lord *Burleigh*, and begins from *David's* Grandson, which is commonly held to be the oldest extant. This Manuscript agrees better with the *Colbertine*, than the latter Accounts given by *Boetius*, and others, but differs from it in the Order of some of the Kings; sometimes it wants Kings mentioned in that Manuscript, and it has some the other wants. According to this Manuscript there were 51 Generations from *David* to *Fergus I.* and 33 from *Fergus I.* to *Fergus II.*

After the Genealogy of our Kings, are the Genealogies of some noted Clans, or Families, of which some seem to be *Irish*, as *Macguaire*, who was King of *Connaught*.

Towards the latter End of the Manuscript are some Discourses, *De Oratione, Confessione, Compunctione, Timore, &c.*

No. 3. *The Testimony of the Reverend Mr. Peter Du Pont, a Minister of the French Congregation at Edinburgh.*

Legi, summa cum voluptate, varias literas a viro plurimum Reverendo, Domino *Davidæ Malcolme*, pastore villæ *Didingston*, circa linguam *Celticam* exaratas; ubi, imprimis, sagacitas, judicium & eruditio ubique certant. Vir doctissimus, in illis epistolis ad viros doctos, solidissime solvit difficultatem, sæpissime, usque ad nauseam, propositam a Deistis, aliisque religionis Christianæ hostibus. Optime probat vir ille doctus incolas insularum *Americanarum* oriundas esse ab incolis *Europæ*, ex conformitate linguarum, tum *Americana*, tum *Hibernicæ*; ideoque hostes Christianæ religionis non possunt aliquid solidi proferre contra hanc solutionem. Hoc est judicium nostrum circa opus reverendi viri & dilectissimi fratris. Spero illum semper fore utilem, tum Ecclesiæ Christianæ, tum reipublicæ literarum: modo Deus Optimus Maximus suo servo benedicere pergat, quod a Deo sæpissime rogo. Dabam in suburbio quod vocatur *Bristo*, prope *Edinburgum*, die *Maii* 21 mo 1739.

*The Meaning of which is in Substance as follows.*

I have read, with a great deal of Pleasure, several Letters, writ by the Reverend Mr. *David Malcolme* Minister of the Gospel at *Didingston*, concerning the *Celtic* Language, in which Sagacity, Judgment and Learning do all contend which of them shall appear brightest. That most learned Person in his Letters to learned Men, most solidly answers that Objection which has been so often thrown up by the Deists, and other Enemies of the Christian Religion. And that,  
Learned



Learned Person clearly proves, That the Inhabitants of the *American* Islands, are sprung from the *Europeans*, by the Affinity betwixt the *American*, and the *Irish* Language; and therefore the Enemies to the Christian Religion can advance nothing that's solid against this Answer. This is our Judgment concerning the Work of this Reverend Person, our beloved Brother. I hope he will be always useful, both to the Church of Christ, and the Commonwealth of Learning, if it shall please the most high God to continue to bless his Servant, which is my constant Prayer to God. This I write in *Bristo*, one of the Suburbs of *Edinburgh*, the 21st Day of *May*, 1739.

No. 4. *A Letter to the very Reverend, the Moderator of the Assembly 1739, to be communicated.*

V. R. S. The Commission of the Assembly, which sat *March* 1738, recommended to me to print a Specimen of the Usefulness of our ancient Languages; I undertook to do it, upon the Affinity of the Language of the *Terra firma*, and *Isthmus* of *America*, to these of the ancient *Britons*, to answer a Cavil of the Deists against revealed Religion; and, because it seemed the most improbable Part of my whole Scheme, in managing this, I hope I have clear'd up the Antiquities of these Isles, so as to remove the Grounds of innumerable Quarrels and Disputes between the several Nations, and Churches in them, and to promote Benevolence and Concord. I have  
also

also given Specimens of Dictionaries *Celtic-English* and *English-Celtic*, our old Language being indeed the *Celtic* in the Sense of *Julius Cæsar*. I send inclosed a Copy of the Title-Page of what is already printed, which will cost more than double of what was allowed for it. May it please the Venerable Assembly, if their own Time do not allow, to refer this Affair to their Commission, and to recommend to them, to enquire about it, and to appoint a Diet for that Purpose, and to hear me further upon it, having Things of great Concern as to Learning, and its Subserviency to Religion, to offer; and having already waited on Meetings of Assemblies, Commissions, and Committees about this Affair since 1735, I am with all Respect, Reverend Sir. your very humble and obedient Servant *David Malcolme*, May 22d 1739.

Marked on the Back,

A Letter from Mr. *David Malcolme* read in Assembly.

No. 5. Passages in a Letter from Mr. *Macfarlane*, a Gentleman born in the *Highlands*, and a great Proficient in the *Arabic* and other Oriental Learning.

Not even the Example set by the *Briton Lbuid* could animate one single Native, except *O Cleri* and *Begly* to endeavour the Cultivation of the *Celtic*. The Name of *Lbuid* deservedly ought to be held in Veneration by the Sons of *Ireland* wherever found, (and one may add, by the *Highlanders* in *Great Britain*, and the *Welsh*, &c.) and all Lovers of the *Celtic* Learning and Name.

He it was who despised the Fatigue of learning

ring their Language, and travelling wherever it was spoke, that he might attain its different Dialects. He composed an excellent Dictionary, considering it was the first of the Kind. In it he promised a natural History of the Minerals, Vegetables, Animals, &c. of the *Higblands*, Isles, and *Ireland*, with their ancient *Irish* Names, which, if judiciously performed, would prove a more valuable Work than ever graced *Ireland*: But envious Fate, by the Death of *Lhuyd*, deprived them of that.

He bore patiently the Denial of promised Helps, and was basely deserted by his mean-spirited Subscribers to the Dictionary; yet, before his Death, the rude Materials for the History were all collected, but so contracted for Brevity that none else could fit them for the Press. And it was told here by the deceased *Pepyat*, Book-seller late of *Dublin*, that they all perished some Years ago.

Them ( Words ) he notes obsolete are more worthy of Use, than the modern beggarly or improving Way of borrowing from their Neighbours, when they have many significanter Terms of their own, if they knew how to chuse them. For it may be confidently said, That there is not one obsolete Word in *O'Clery*, *Lhuyd* or *Begly* but is in common use in one Part or other where *Irish* is spoke. — I saw *Begly*, and could perceive hardly but tautological Phrases. Terms of Art are learnedly explained, by adding *Irish* Terminations to the mysterious Foreign Words, which might in as few Syllables be writ in pure *Irish*. His manner of interpreting Herbs,  
Ani-



Animals, &c. is so mean, that it scarce deserves Notice.

At least they may compose an *Irish* Dictionary that shall demonstrate the *Celtic* to be one of the most significant, fluent, nervous, copious, and least adulterated of any living Language, perhaps the *Arabic* not excepted, tho, they be related.

### No. 6. *Part of a Letter from D. E. G. L. B. of L.*

That which is new to me, is the Quotation from *Waser*, whose Book I believe I might read when it first came out, and I also knew the Man himself; but I did not then attend to the Affinity between the Language of the ancient *Irish* and the *Darien Indians*; what you quote from him seems to refer chiefly to the Manner of Pronunciation, which is one Step towards the Proof of a Communication in Language: But, as the Attempt made by *Scotiana* to settle a Colony there, must have carried many of your Contry men thither, who afterwards return'd, one would be glad to know whether those of them who understood the *Highland* Language, as *Waser* did, observed any Similitude in the Body or Substance of the Language. I believe no body can affirm that *Japan* or *California* are Islands, and I have observed that Travellers take notice of a Similitude between the Shape and Manners of the Inhabitants of the most northerly *Tartarians* and the westerly Inhabitants towards *America*, which seems to be the most probable Account of peopling that Part of the World, and would almost be past Doubt if one could find an Affinity in Language.

## No. IV.

A LETTER to the Very Reverend Mr. Alexander Anderson Moderator of the General Assembly,

Reverend Sir,

SINCE the Assemblies of this Church have always had a particular Regard to the Advancement of Religion and Learning, I presume to offer the following Proposals, to be communicated, if you think fit.

I have employed some Thoughts about both. I have endeavoured to trace the *Latin* up to its Fountains, the common Language of this and of some other Parts of the World, and in which great Numbers of valuable Books are either originally written, or into which they have come by Translation. Beside these commonly called *the Classics*, the Civil and Canon Law, the Works of some of the Fathers, most of the Reformers; many Systems of Divinity, Law and Physick, many useful Commentaries on holy Writ, many good Histories, and other Monuments of Literature, the School-discourses of Professors of Divinity and Philosophy, &c. are in this Language.

I have also endeavoured to follow up to its true Source the *Greek* Language, which, besides the Advantage of being the Channel, in which the inspired Writings of the New Testament are conveyed, comprehends many Pieces of Christian, and useful Heathen Learning: Moreover, I have

B

enquired

enquired into the *Hibrew* and *Chaldee* Languages, in which the Books of the Old Testament were originally written; and I find that these may receive a great deal of Illustration from the ancient Languages of this Island, more especially the ancient *Scotch* or *Irish*: And I am willing this Matter may undergo the strictest Tryal.

These same Languages, I humbly conceive, will be found useful to rescue the Antiquities, both Ecclesiastical and Civil, of these Islands from the Fable they are but too much involved in, and to place them in a juster and fuller Light, and to vindicate the Honour of the Assemblies of this Church, who in their publick Acts suppose and assert the Antiquity of the Nation, and of the Royal Line, particularly the Act of Assembly, *August 30, 1639, Sess. 23*, and by this Means I'm confident the many Cavils against the Honour of the Nation, and to the Prejudice of the Church, will be easily answered. I also humbly conceive, that it serves to confirm the Accounts which the holy Scriptures give of Things, and to repel the Cavils of *Deists*.

I will not detain you by enumerating all the Discoveries which have cast up in my Enquiries, especially seeing I have given a Hint of many of them in Proposals I printed some Time ago, (which are not unknown to several Members of the Venerable Assembly) for publishing an *Irish-English* Dictionary, with the Elements of the *Irish*, with some Observations on it, to enable to perceive its great Usefulness. This Work was delayed



laid upon Notice, that an *English-Irish*, and *Irish-English* Dictionary, had been in the Press at *Paris*, which I thought might afford considerable Assistance ; and accordingly I have procured from that Place the first Part of that Work, viz. the *English-Irish*, which, in the Opinion of severals, may be made helpful to some valuable Purposes.

This Design will be so far from hindering the spreading of the *English* Language, that, on the contrary, in my Way of managing it, it will considerably help to diffuse it, and will be found, not only not contrary unto, but very plainly to fall in with the valuable and laudable Designs, and Intentions of the *Society for propagating Christian Knowledge*, in several Respects, and (not to mention others) with these in their Records for 1727 *June* and *August*, and some other subsequent Months and Years.

It is hoped, that it will be looked upon as some Excuse for giving the Venerable Assembly this Trouble, that I have not ventured to lay this Matter before them till it was examined and approved by two very honourable and learned Societies, viz. first that of the honourable Noblemen and Gentlemen Improvers, as appears by their Act *November 25. 1732*, and afterwards by the learned Faculty of Advocates, *July 31. 1733* ; so that I had Reason to think, that this Design, if carefully pursued, may be of real Use, and not of mere Curiosity.

Besides, As the Duties of my Station do certainly restrict me from any Speculation or Study, however innocent, that is not really in some Sort

for the Advancement of Religion or true Learning, which always may be made subservient to it, so the favourable Judgment of the Venerable Assembly, with Respect to this Design, will both be a Comfort and Reward to me, as to what Pains I have already been at, and an Encouragement and Direction in Time coming.

It is therefore, Sir, my humble Desire, that the Venerable Assembly may appoint some to examine this Design, and chiefly as to its Usefulness in illustrating the original Languages of Holy Writ; or, at least, that the Venerable Assembly will be pleased to remit this Matter to their Commission, with such Instructions and Directions, as to their Wisdom shall seem meet.

*I am, &c.*

*Edinburgh May 15.*

1735.

*REPORT of the Committee of Ministers who understood the Highland Language.*

*Edinburgh May 23, 1735.*

THE Committee appointed this Day by the Commission of the General Assembly, for hearing the Reverend Mr. *David Malcolm* Minister of the Gospel at *Duddingston*, upon his Proposals for printing an *Irish-English* Dictionary, &c. did meet, where were present the Reverend Mr.

*Daniel*

*Daniel MacAulay* Minister at *Bracadale* in *Skey*,  
*Mr. Aeneas Sage* at *Lochcaron*, *Mr. Robert Kirk* at  
*Dornock*, *Mr. John Sutherland* at *Golaspee*, *Mr. Da-*  
*niel Beton* at *Rosbean*, *Mr. Farquar Beton* at *Croy*,  
*Mr. John Bayn* at *Dingwall*, *Mr. Thomas Inglis* at  
*Cullicut*, *Mr. James Campbel* at *Kilbranden* in  
*Mr. Daniel Campbel* at , *Mr. Dougal*  
*Campbel* at *Southend* in *Kintyre*, *Mr. Dougal Ballan-*  
*tyne* at , *Mr. Dougal Stewart* at *Rothe-*  
*dy*, *Mr. Neil Campbel* Principal of the University  
of *Glasgow*, Minister of the Gospel, and the said  
*Mr. Daniel MacAulay* being chosen Moderator of  
the said Meeting. *Mr. David Malcolme* presented  
and read his Proposals, concerning his publishing an  
*Irish-English* and *English-Irish* Dictionary; and also  
gave a Specimen of divers Words in different Lan-  
guages, for illustrating thereof, shewing, That the  
ancient *British-Irish* has preserved simple Words,  
which tend to give Light to the Meaning of ma-  
ny Words in the learned Languages, and some of  
these spoke in the *Indies*, particularly in *Darien* in  
*America*; and it appeared to the said Committee,  
from several Instances which were offered and ex-  
plained before them, with Relation to the Names  
of Places, Countries, Towns, Mountains, Rivers,  
&c. The foresaid Committee having discoursed at  
some Length on that Subject, are of Opinion, That  
the said *Mr. David Malcolme* has been at great  
Pains, in reading and collecting Materials for this  
Work; that the foresaid Dictionaries may be of  
good Use for promoting of Learning; and there-  
fore that it should be encouraged. This in Name,  
and



and by Appointment of the said Committee, is  
signed by

DANIEL M'AULAY *Moderator*  
NICOL SPENCE *Clerk.*

*COPY of the Report of the Committee of the Commission, within the Bounds or Presbytery of Edinburgh anent Mr. Malcolme, recorded November 14th, 1735.*

*At Edinburgh, August 27. 1735.*

THE Committee of the Commission within the Bounds of the Presbytery of *Edinburgh* appointed to meet with Mr. *Malcolme*, to discourse with him upon his Project of illustrating some of the learned Languages by the *Irish*, met with him and there were present Mr. *John Glen* Moderator of the Presbytery, Principal *Smith*, Mr. *John Schaw*, Mr. *John Guthrie*, Mr. *John Walker*, Mr. *George Lindsay*, Mr. *Neil M'Vicar*, and several other Members of the Presbytery, before whom the said Mr. *David Malcolme* explained the Agreement and Affinity of several *Greek* Expressions in the New Testament, prescrib'd to him by the said Committee, with the *Irish* Language; as also of some of the Words of the *American* Language, which are preserved in *Wafer's* Account of the Isthmus of *Darien*, of the Words of the *Irish* Language in Sense and Sound; that he having at a former Meeting with the Committee, when Professor *Goudie* was present, explained and shewed the Affinity

finity

inity of several *Hebrew* and *Greek* Words, in Places prescribed to him, with the *Irish* Language; and also having shew'd to them, that there are several Words in the *Irish* Language that are merely simple, and carry the Derivation higher than the Roots of the *Hebrew* and *Greek* Language answering to them; with all which the Committee, according to the best of their Understanding were satisfied. The Committee do, upon the whole, report, That it is their humble Opinion, that Mr. *Malcolme* has been at great Pains to search into the Etymologies of many Words which are not generally understood, and that the *Irish* Language, to those who thoroughly understand it, may be of Use for the more clear Explication of many Words in the Original Languages, wherein the holy Scriptures are writ; and that therefore his Design deserves to be encouraged by all who are curious in these Matters: As also, the Committee judge themselves obliged in Justice to Mr. *Malcolme*, to acquaint the Reverend Commission, that he represented to them, that if they would appoint some of the Ministers of this Church, whom he shall condescend upon, to confer with him upon his Design, which he conceives very proper for advancing the Interests both of Religion and Learning, he would lay before them several Things very conducive to that good End, which he cannot so conveniently offer to any publick Meeting.

JOHN GLEN Moderator.

COPY

*COPY of a Letter to the very Reverend Mr. Lauchlan MacIntosh, Moderator to the General Assembly.*

*Very Reverend Sir;*

**I**T is not unknown to you, and many Members of this Venerable Assembly, that there were some Reports given in to the Commission of the last Assembly by some Committees, appointed by them to converse with me about the Advancement and Facilitating of Learning and Religion and that besides other Things, they found two of the most improbable Things of my whole Scheme proven; As *first*, That our antient Languages illustrate the original Languages of sacred Writ, the Import of which I leave to every one who searches the Scriptures to judge. *2dly*, That there is an Affinity between these and the Language of the *Isthmus of America*, which is of Use to refute a Cavil of the *Deists* against the Scripture Account of Mankind.

These Committees also own, that I had been at great Pains to search into the Knowledge of Things not commonly understood, and that what I propose deserves Encouragement.

There was also another Committee named to confer further with me about these Things; but the Commission did not overtake their Report. May it therefore please this Venerable Assembly,  
to



to remit this Affair to their Commission, with such Directions and Powers, as to their Wisdom shall seem meet.

*I am,*

*Sir,*

*with great Respect,*

*Your affectionate Brother,*

*and humble Servant,*

*Duddistoun, May 15.*

*1736.*

DAVID MALCOLME.

*COPY of a second Letter to Mr. MacIntosh Moderator of the General Assembly of the Church of Scotland 1736.*

*Very Reverend,*

**I**T is not unknown to you, that the Assembly 1735, appointed some Committees of the fittest Persons, to enquire into the Usefulness of the ancient *British* Languages, particularly to serve the most valuable Purposes of Religion and Learning.

These Committees reported, that they had found an Affinity betwixt these and the Language of *America*, particularly of its *Isthmus*, which confirms the Scripture-scheme, that *GOD has made of one*

€

*Blood*

*Blood all Nations of Men*; and answers an Objection of the *Deists*, so numerous in our Age and Island, and may also be improved as a Help, to dispel a Cloud that has long hung over a great Part of Learning. This will to intelligent Persons probably appear the most improbable Part of the whole I have advanced.

The same Committee also reported, that they had found they were useful to illustrate the learned Languages, and particularly these in which the holy Scriptures were writ, which all Christians so justly highly value; and that not only the *Greek*, but even the *Hebrew*, which next to what is above, was also the most improbable Part of my Scheme.

These Ministers from the *Highlands*, who were present in the Assembly 1736, did also meet with me, and have signified their Opinion in a Letter signed by them, that they are of Use to clear several Passages in our History of this Island, and to advance the Knowledge of the learned Languages, as will appear by their Letter itself herewith transmitted.

There was also another Committee appointed to commune further with me, whose Report was never yet taken in, which I now transmit; it is signed by the Reverend Mr. *Gaudie*, Mr. *John Glen*, and Mr. *Matthew Wood*, which were all I could have ready Access to; I hope this Reverend Commission will have all due Regard to their Report; it is therein mentioned, that I am of the Mind, that our ancient Languages illustrate these oriental Tongues that are most studied by the Learned, and amongst others the *Arabic*.

The

The *Arabic* is one of the most universal and diffused Languages; it is not only valued by the *Mahometans*, who possess no small Part of the World, upon a religious Account, but is the Language both of Learning and Trade in the *East*; besides, of late, the Learned in the *West*, look on it as a very great Help to understand the *Hebrew*, particularly some Professors in the most noted *Protestant* Universities, now alive. The Reverend Mr. *Peter Du Pont*, Pastor of the *French* Church here, who is very justly valued for his great Learning, Integrity, Piety, and other ministerial Qualities, is the only Person I have met with here who has studied it; I have also transmitted his Judgment on the Head. And if Need were, I could confirm it by the concurring Testimony of another, whom I met with in another Part of this Island, who is a Native of our *HIGHLANDS*: and seems to have made great Proficiency in the *Arabic*, and declares, that his Mother-tongue was a great Help to him to acquire it.

It is therefore hoped, that this Reverend Commission will give that Encouragement to this Design, which the Committees jointly recommend; and if they please, refer this Matter to a Committee of such to whom I may have the readiest Access.

I am,

Edinb. Nov. 11.

1736,

Very Reverend,

Your very affectionate

Brother, and very

humble Servant.

DAVID MALCOLME.



LETTER to Mr. Handisyde, Secretary to the  
Society of Improvers.

Sir,

**L**AST Time I had the Honour of being present at a Meeting of the Society, it was a Pleasure to see there some Gentlemen, who understand our antient Language, which encouraged me to say some Things at that Time, in relation to my Proposals; for tho' any Person, even these who are unacquainted with it, if they will be at the Pains to look to the Words in the Dictionaries, may perceive its Usefulness, in illustrating Antiquities and Languages; yet Mr. Lloyd's Book being a *Folio*, it can't easily be carried about; and I still think it an Advantage to have Gentlemen in Company who have Knowledge of that Language, especially Persons of Learning, Sense and Honour.

I acquainted the Society at that Time, that not long after I printed the Proposals, a Letter came from *Paris*, signifying, that there had been in the Press there a Dictionary *English Irish*, and *Irish English*, by an *Irish* Man, in 4to, in two Volumes. I made no Doubt but such a Work would contain many Things in it, by which mine might be made more valuable and useful. I have done what I could, both by my self and Acquaintances to procure that Book; and after all, I have only got the first Part of it, to wit, the *English Irish*, sent from *Paris* some Months ago, but had not got  
certain

certain Notice, whether the other Part, *viz.* the *Irish English*, be finished or not. I produced before the Meeting the first Leaf of that Work, and offered some Thoughts upon it, such as, that the *Irish* Part of it was in the *Irish* Character, which few now can read, that the Type was larger than is needful or usual in Dictionaries, and that it contained many trifling Things in it, which might be changed for Things more useful, besides Defects and Wants which inseparably attend all human Performances, especially the first Attempts in their Kinds, and that I conceived a Thing of that Nature might be done to better Purpose, and for a less Price.

I also acquainted the Meeting, That the Affair had been before the honourable and learned Faculty of Advocates, who had appointed some of their Number who understood that Language best, and who were moreover Gentlemen of extensive Knowledge, to enquire into it, which Gentlemen have accordingly done it, and made their Report.

But because these Gentlemen had not turned their Thoughts much to the oriental Languages, in which the most antient Parts of divine Revelation were originally writ, and I humbly conceived, that it was also of great Use in illustrating these, and was desirous, that this might be strictly enquired into, the last Meeting of the Venerable Assembly was pleased to consider it, and for the more mature Trial of it in this, and some other Respects mentioned in a Letter to their Reverend  
 Mode.

Moderator, thought fit to refer it to their Commission.

The Commission made Choice of a Committee of their Number to canvass it, consisting of all the Ministers who understood this Language, as also of the Members from the Universities, and these from the Reverend Presbytery of *Edinburgh*; and because the *Highland* Ministers were then upon the wing to leave the Place, they were appointed to meet that very Afternoon, which they did, and made a Minute of what pass: The authentick Extract of which I produced to the Society.

In the short Conversation I had with the *Highland* Ministers, they were convinced, that their Language did serve to illustrate the several learned Languages, as their Minute bears. And there was one Thing particularly grateful, that they came to be easily convinced of an Affinity between the ancient *British* Languages, and these of some Parts of *America*, particularly that of the *Isthmus* of *Darian*, as their Minute mentions. This serves some very valuable Purposes, such as to answer a Cavil of the *Deists* against the holy Scriptures, and the Account we have of the Origination of Mankind there. These pretend that the Languages of *America* have no Affinity to any of the Languages in *Europe*, *Asia*, or *Africa*; and then infer, That therefore they must be a quite distinct Race of Mortals, and not sprung from *Adam* and *Eve*. I, on the other Hand contend, That the three Specimens of their Languages I have seen, have an Affinity to the *British* Languages, and particularly that of the

*Isthmus*



*Stibmus* of *Darian*, which we have in *Wafer's* Description of it. I produced the Book, and spoke on that Passage that relates to it.

I also added, That besides an Affinity in the Language, there was, I humbly conceived, an Affinity in several Customs, some of which I mentioned, but shall not now detain you, only saying, that the greater the Affinity appears, it more strongly repels the *Deists*, and confirms the Scripture-account of Things: And moreover paves a Way to dispel a Cloud that has hung over nigh the whole Body of Learning these many Ages; the Mathematicks chiefly excepted.

I ask you Pardon that I have been so long in sending you this, and I beg the Favour of you to draw out your Minute as soon as you can. This from,

Sir.

Your very humble Servant,

Duddistoun, July 24.

1735.

DAVID MALCOLME.

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REPORT of the Reverend Mr. John Gaudie, Professor of Divinity in the College of Edinburgh, and withal, that of the Reverend Mr. Matthew Wood, and Mr. John Glen, Ministers of the said City.

Edinburgh, May 12. 1736.

I Have had frequently Conversation with Mr. David Malcolme Minister of the Gospel at Duddinstoun,

*dinstoun*, and he tells me, That the old *British* Languages tend to illustrate the *Hebrew*, *Syriac*, *Arabic*, and *Talmudico-Rabbinic*, and has an Affinity with these *Chinese* Words he has met with : Also, that he has had his Thoughts about several Things, that tend to facilitate Learning, and make it subservient to Religion. And as for Languages, he thinks he could make them more easily acquired, and retained after acquired ; and also more exactly understood than hitherto ; which Things deserve the Countenance and Encouragement of this Church :

JOHN GAUDIE :

I do agree with what is above attested.

JOHN GLEN.

I do agree with the above Attestation.

MATTHEW WOOD :

The TESTIMONY of the Reverend Mr. Peter Du Pont, one of the Ministers of the French Church at *Edinburgh*.

Ego Petrus Loumeau Du Pont, Ecclesie Gallicae pastor, assero me sæpissime colloquium habuisse cum viro doctissimo atque reverendo, Dom. Malcom, pastore ville Duddinstoun, circa linguam Hibernicam vel Celticam, & illum ope istius lingue illustrasse varias significationes vocum, tum Hebraicarum tum Arabicarum. Præterea, sæpe observari in colloquiis

cum viro docto, sensum vocum linguæ nostræ Gallicæ  
 felicissime ab eo explicari ; eum Reipublicæ literariæ  
 fore utilem nullus dubito. Hoc testimonium in gratiam  
 dilectissimi fratris in Christo, libenter do Edinburgi  
 19 Maii 1736.

A LETTER from the Reverend Mr. John Mac-  
 Innes, Mr. John Beaton, Mr. Æneas MacAu-  
 lay, Mr. John MacPherson, with the Concurrence  
 of the Reverend Mr. Walter Ross, Ministers in  
 the Highlands of Scotland, to Mr. Malcolme.

R. D. B.

AFTER our late Conversation with you, upon  
 the Subject of your laudable Undertaking,  
 of publishing an *Irish* Dictionary, and having  
 considered the several useful Discoveries you pro-  
 pose to make by that Work, we could not but by  
 these Presents signify to you our Approbation of  
 your Design, as judging it may contribute for  
 clearing several Passages relating to the History of  
 our Island, and for advancing the Knowledge of  
 the learned Languages, heartily wishing that you  
 and all generous Undertakers in the Cause of  
 Learning and Religion, may meet with all due  
 Encouragement. We are,

R. D. B.

Your most affectionate Brethren,  
 and very humble Servants,

JOH. MACINNES.

JOHN BEATON.

ÆNEAS MACAULAY.

JOHN MACPHERSON.

Edinburgh, June 1.

1736.

D

I also



I also approve and recommend in the Terms  
of the above Letter.

WALTER ROSS.

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*A second, or further, or additional REPORT from  
the Reverend Mr. Matthew Wood, and Mr.  
John Glen Ministers of Edinburgh.*

**W**E Underscribers, Members of the  
Committee, to whom the Affair of Mr.  
*Malcolme* was referred, do testify, that we have  
conversed several Times with him, and from our  
Knowledge of him, and what we have heard  
formerly from him, and from some latter Con-  
versations we have had with him, are of Opinion,  
That from what he promises to us, he appears ca-  
pable of making the learning and retaining of  
Languages more easy, and likewise better under-  
stood.

We also are convinced, That besides the great  
Pains he has been at, the pursuing of this Design  
must necessarily have led him into much Expences  
and Charges, and the carrying it on will neces-  
sarily lead him into more ; and the Tendency of  
the Whole being the facilitating and advancing  
Learning and Religion, and for the publick Good  
of Mankind, we would therefore most humbly  
propose to the Reverend Commission, that Mr.  
*Malcolme* might be supported and encouraged in  
his Undertaking, in such a Way as to them might  
appear most proper, since it is plain he will not  
be

be able to carry on his laudable Designs, unless the Church would be pleased to give him their Assistance.

JOHN GLEN.  
MATTHEW WOOD.

*The TESTIMONY of the Reverend Mr. George Anderson in his Reinforcement of Reasons, proving the Stage an Unchristian Diversion, Page 50, 51.*

AND tho' you think and seem to be positive, that *Aristotle's* Authority in the Case is of more Weight than an hundred modern Lexicographers, I, on the other Hand, am of Opinion, That the Moderns are much better Etymologists than the Ancients ; and my ingenious Friend the Reverend Mr. *David Malcolme* a Minister of the Presbytery of *Edinburgh*, knows more of the Origine of the *Greek* and *Latin* Languages than the *Greeks* and *Romans* themselves.

And Page 68, &c. I do think, Sir, that of all the *Greek* Derivations of the Word, you have chosen the worst, when you make *Tragedy* signify a *Song of a Goat* : For when *Æschylus* had introduced that pompous Sort of dramatical Entertainment upon the *Athenian* Theater, the People used to say, what Business had *Bacchus* with this ? I can no more believe that *Tragedy* did originally signify a *Song of a Goat*, than that it signifies a *Tale of a Tub* ; or that *Comedy* signify a *Song of a*

*Village*, than that it signifies a *Story of a Cock and a Bull*. In this I give Mr. *Malcolme* Credit, who makes *Tragedy* in the old *Celtick* Language, signify a *Song of Sorrow*, and *Comedy* antithetically considered, must signify a *Song of Mirth*. If you will not take this upon my Word, you may conveniently enough converse with the Gentleman himself, who can satisfy you as to this Particular: And likewise in thousands of Instances can shew, that there is a surprising Affinity betwixt the *Celtick* and the *Greek*, and many other Languages.

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*ACT of the General Assembly of the Church of Scotland, May 1737.*

THE Committee reported their Opinion, That the Design of Mr. *David Malcolme* Minister at *Duddingston*, of printing an *English and Irish* Dictionary, as tending to promote Learning, be encouraged, the Assembly remit the same, with the several former Reports made to the Commissions about the said Proposals, to the Consideration of the Committee of this Assembly, to be named for Reformation of the *HIGHLANDS and ISLANDS*.



*Commission to some Ministers and Ruling Elders for Reformation of the Highlands and Islands of Scotland, and for managing His Majesty's Royal Bounty for that End.*

*Edinburgh, May 24th, 1737, Sess. ult.*

THE General Assembly do hereby nominate, commissionate and appoint the Reverend Mr. *Niel Campbel* Principal of the College of *Glasgow* their Moderator, Mr. *Niel MacVicar* at *West-kirk*, His Majesty's Almoner, Mr. *John Gaudie* Professor of Divinity in the College of *Edinburgh*, Mr. *William Gusthart* at *Edinburgh*, Mr. *John Matthison* there, Mr. *Robert Bell* at *Crealline*, Mr. *John Lumisden* Professor of Divinity in the King's College of *Aberdeen*, His Majesty's Chaplains in Scotland; Messrs. *Robert Petrie* at *Cairnbee*, *Andrew Boyd* at *Twynholme*, *George Reid* at *St. Quivox*, *William Steel* at *Dalserf*, *James Stewart* in *Arran*, *James Campbel* at *Kilbranden*, *Lauchlan MacIntosh* at *Errol*, *George Meek* at *Rogorton*, *James Gordon* at *Alloa*, *John Clegborn* at *Wemyss*, *Thomas Clephan* at *Newtyld*, *John Bisset* at *Aberdeen*, *John Squire* at *Forress*, *George Gordon* at *Alves*, *Walter Syme* at *Morlith*, *William Gordon* at *Glenmorison*, *Francis Robertson* at *Clyne*, *Samuel Semple* at *Libberton*, *James Walker* at *Canongate*, *George Logan* at *Edinburgh*, *John Walker* at *Canongate*, *Thomas Pitcairn* at *West-kirk*, *Robert Wallace* at *Edinburgh*, *James Lawrie* at *Langton*, *John Schow* at *South Leith*,  
James

*James Bannantyne at Edinburgh, Matthew Wood there, James Nisbet there, George Fordyce at Corstorphine, John Hepburn at Edinburgh, Robert Kinloch there, John Glen there, Patrick Cuming there; William Robertson there, James Stevenson at South Leith, George Lindsay at North Leith, George Wisbart at Edinburgh, David Malcome at Duddingston, Robert Hamilton at Edinburgh, John Hamilton at Glasgow, and John Scot there, Ministers; His Grace James Duke of Athole, the most Honourable John Marquis of Tweeddale, the Right Honourable Alexander Earl of Leven, John Earl of Glasgow, Archibald Earl of Ilay, James Lord Aberdour, George Lord Reay, Duncan Forbes of Culloden, Esq; his Majesty's Advocate, Mr. Hugh Dalrymple of Drumore, Mr. Patrick Campbell of Monzie, and Mr. Patrick Grant of Elchies, three of the Senators of the College of Justice, Sir John Clark of Pennycook Baronet, one of the Barons of Exchequer, Mr. Charles Erskine of Barjarg his Majesty's Solicitor, Mr. James Erskine of Grange, Mr. Charles Erskine of Edinhead, Mr. Patrick Boyle Advocate, Mr. Ludovick Grant younger of Grant Advocate, Sir Robert Monro of Foulis Baronet, Sir James Campbell of Ardkinglass Baronet, Sir James Campbell of Aberuckill Baronet, Mr. Alexander Bruce of Kennet, Mr. Robert Dundas of Arnistoun Advocate, George Drummond Esq; late Provost of Edinburgh, Sir Thomas Gordon of Earlstoun Baronet, Archibald M'Aulay Lord Conservator of the Scots Privileges at Campvere, Patrick Lindsay late Provost of Edinburgh, Mr. William Grant Advocate Procurator*  
for

for the Church, *Thomas Dundas* of *Fingask*, *Mr. James Baillie* of *Hardinton*, *Mr. Alexander Gordon* of *Ardoch*, *Mr. Albert Monro* of *Coull*, *Mr. George Buchan* of *Cumlodge*, *Mr. John Hay* of *Balbitban*, *Dr. John Riddel* Physician, *Mr. Thomas Rigg* of *Morton* Advocate, *Robert Montgomery* City Treasurer of *Edinburgh*, *John Clarkson* Deacon Conveener of the Trades of *Edinburgh*, *Hugh Hathorn* late Baillie of *Edinburgh*, *James Nimmo* late Dean of Gild there, *Alexander Mitchel* of *Mitchel*, *Mr. Robert Hepburn* of *Baads*, *Mr. James Davidson* late Town Treasurer of *Edinburgh*, *Mr. Alexander Nisbet* of *Northfield*, *John Paton* Bookseller in *Edinburgh*, and *Nicol Spence* Agent for the Church, Ruling Elders : To be a Committee of this Assembly for Reformation of the Highlands and Islands of *Scotland*, for promoting the Knowledge of true Religion, suppressing of Popery, Superstition and Profanity, and for Management of the Royal Bounty given for that End, according to, and in Terms of his Majesty's Grant to this Assembly, and the 13th Act of the late General Assembly, and whole Acts therein mentioned, and in former Commissions to the late Committee, any seven of the foresaid Persons are declared to be a Quorum, whereof four to be Ministers, and the said Committee to have their Meetings in the Hall of the Society in *Scotland* for propagating Christian Knowledge, the last *Thursday* of every Month, at Three Afternoon, and also the first lawful Day after Adjournment of the four stated Diets of the Commission of this Assembly, at  
Ten



Ten of the Clock Forenoon, except when it falls to be on *Friday* or *Saturday*, and then the Meeting is to be on *Monday* next thereafter, with Power to adjourn themselves to such Times and Places as they shall find needful, and to keep a Correspondence with the Commission of this Assembly, and Society for propagating Christian Knowledge, and their Committee. And the General Assembly do hereby nominate and appoint Mr. *William Grant* Advocate, Procurator for the Church, to be Receiver of the foresaid Royal Bounty, and to pay out the same as he shall be directed and ordered by the foresaid Committee, and according to their Rules.



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## To the H. G. V. E.

S I R,



BESIDES your extensive Knowledge of other Learning, and of the World, your incomparable Sagacity, and a very extraordinary Measure of good Sense (an excellent Fund to build on) you are better acquainted,

not only with the History, but with the Language of *Wales*, than any I hear of in this Country: You are the most capable to judge of its Worth, and its Affinity to the learned and other Languages, particularly that of the *Terra Firma* of *America*. You have been so good as to hear me speak upon *Waser's* Vocabulary of the *Isthmus*, and obliged me with your own judicious Remarks: You have also given me the Use of Books proper to assist me in my Enquiries: You have favoured me, oftner than I can pretend to deserve, with your very instructive and most agreeable Conversation.

Moreover, you have been otherwise so great and good a Friend to me and mine, that I think it both my Duty and Honour to own it to the World, and thank you for it; and, at the same Time, beg you'll forgive me for inscribing this Letter to you, seeing you are so good a Judge of the Subject-matter of it.

I am pursuing one of the noblest Designs, which is, to defend the Account given by the holy Scriptures of the Origination of Mankind, and which is connected with the most important Truths of reveal'd Religion, against an Objection of its Adversaries, which, as far as I know, has not been very distinctly considered heretofore.

To

To be a Defender of the Faith, is a Title which the greatest Monarchs affect under one Shape or other: To be subservient to them, and to co-operate with them in so good a Work in any Measure, wants not its Degree of Honour. You have heretofore bravely defended it by your Sword; I hope you will not now be wanting to do it by your Word.

The *Welsh* Language is little studied in *North-Britain*: This has been a mighty Loss to the Learned, especially the Antiquaries here. We have Difficulty to find out Helps needful to it; *Davies's* Dictionary was esteemed the best when I began my Enquiries. I could not find any one Copy of it here; nor could I hear of it in any of our Libraries, either private or publick. I informed the R——t H——le the E. of , who was so good as to procure a Copy at *London*, and send it hither. This I mention in Gratitude to that very great and noble Lord.

I have been at much Pains to meet with Gentlemen, particularly in the Army, who understood that Language to some Perfection; but never had that Satisfaction, till I had the good Fortune to be known to you.

The Knowledge of the *Welsh* is highly necessary, and of very great Use to understand the high Antiquities of the *Scots*, as also these of the *Picts*, whose Language is more a-kin to the *Welsh* than that of the ancient *Scots*; and it is evident to any who reads *Mr. Innes's* Books, that it must be of great Use to understand what he writes of. That Gentleman seems plainly to have conceived Schemes in his Mind hurtful to the State and the several established Churches here: If we would defeat these, we must enquire into our most ancient Languages, of which the *Welsh* is one.

But



But this may be spoke of at another Time. At present it is necessary, at least helpful, to repel an Objection against Revelation, from the Case of the *Americans*, and to show an Affinity to their Language in some Words where the ancient *Scottish* falls short, at least comes not fully up to it.

This will appear if we advert to the very first Word in *Waser's* List, as also to the last Sentence of it, besides some intermediate ones.

The very first Word of his Specimen is *Tautab*, in the *American* signifying a Father. The Affinity of this to the vulgar *Irish Dad* is not so nigh as to the *Welsh Tad* or *Taduys*. The other *Welsh* Dialects are like this: The *Armorick* is *Tat*: The *Cornish* have both *Tad* and *Taz*, they and several others easily passing from the dental to the sibilating Letters.

To reconcile the ancient *Scottish Dad* to this, we must have Recourse to that great Rule, *Literæ ejusdem organi facile commutantur*, or, Like Letters are often used for one another. But the *St. Kilda* Dialect comes nearer, to wit, *Tat*; for they wanted *D*, and still substituted *T* for it. This is one Instance of the Usefulness of it beyond the vulgar *Irish*.

This Word in one Shape or other is pretty universal in the Languages both of the old and new World; which is a very great Argument that the Inhabitants of both are descended from one common Father, as this Word *Tata* signifies. *Gage*, in his Survey of the *West-indies*, gives us a *Pocoman* Grammar, where we find *Tat* in this same Meaning in the Speech of *Guatemala*.

In the old Continent we find it in *Italy*, *Tata*; for which see *Latin* Dictionaries, or *Lhuys* in his *Compar. Vocabul.* In *Egypt Dade*, as *Megiserus* tells us in the Word *Pater*. The *Greek Tetta* is  
but

but another Shape of it. By a little Train of Reasoning, I think, I could also shew it to have been used thro' several very extended Countries here: The vulgar Lowland *Scots* have *Dad* or *Ded*, and *Daddy* or *Deddy*. But I pass on to another, viz.

*Poonak* or *Punak*, Woman. The Affinity of this to the *Welsh* *Bun*, *Fæmina*, *Virgo*, as *Davies* has it, is more obvious than to the *A. Sc.* *Bean* signifying the same Thing.

The *English* Word *Puny* I take to be derived from the *Welsh* *Bun*. The Words which signify a Woman, in many Languages, seem to be relative to these which signify Little, which I could easily show; and the Reason is obvious, the Female ordinarily is the lesser of the Sexes. I am not sure how our *English* Etymologists account for this Word; but I am very sure, that our two ancientest Languages throw more Light into our Mother-Tongue than has been observed hitherto.

*Cotcha*, Sleep, is another *American* Word, which seems to have a nearer Affinity to the *Welsh* than to the ancient *Scottish*: They found it *Cotscha*, which, taking away the *American* Termination, is not far from the *Welsh* *Cwsg*, *Somnus* or Sleep, as *Davies* has it. It is very easy by a little Reasoning to bring these very near to one another: And indeed they are very little farther distant than the *Chaunak* or *Tshanak*, above spoken of, is from *Shan*; which, I hope, I have shown to be very much a-kin.

By a little further Reasoning I could reconcile this also to the ancient *Scottish* *Codladh*, Sleep, which they pronounce *Caddil*, and its Kindred Words: Yea, I could with no great Difficulty reconcile it with the *Greek* *ὑπνός*, *dormio*, or, *I sleep*: Yea, I could show that it is a-kin to the latter Part of the Word *Diacodium*, which is a Potion for Sleep, being the Syrup of white Poppies; and, by the

the by, the Poppy being an Herb that causes Sleep, is called in the ancient *Scottish Codlainan*.

I could also reconcile both the *American Cosh-schab* and the *Welsh Cwsg*, Sleep, to the *Irish Coisg* and *Cosc*, which signify to be silent, to quiet or pacify: Yea, I could easily show their Affinity to the *Latin Quies* and *Quiesco*, quiet and to be quiet.

These Things I mention for two Reasons: *First*, To dispose Men to lay aside a very universal and inveterate Mistake about Languages, and the Difficulty of acquiring them. *2dly*, To show that our ancient Languages here either have an Affinity unto, or serve to illustrate some other Languages, the *Greek* and *Latin* not excepted. And consequently the ancient *Scots* and *Welsh* possess an Advantage which might be improved to render them the most knowing and learned, and so the most polite and civil, yea, the most virtuous and religious People in the World: And these Persons and Societies who would generously promote this, would purchase to themselves immortal Honour even in this World, besides the glorious Hopes of a Happiness in the World to come.

*Aupab Eenab*? What do you call it? is an *American* Sentence, which has the most plain and obvious Affinity to the *Welsh*, yea to a *Welsh* Phrase. *Au* or *A* is a Sound frequently set before Words, without changing their Signification, even in our vulgar Language: It is of the same Use in *Welsh*. *Davies*, in the very first Paragraph of his Dictionary, tells us, *A est adverbium, seu particula verbis preposita, nihil significans*; and gives Examples of it there. In the same Place he tells us it is *adverbium interrogandi*.

It is capable of being taken either of these Ways here, for the Words are plainly an Interrogation or Question. *Pab* is obviously the same with the *Welsh*

*Pa*



*Pa* their ordinary Interrogative, which is sometimes varied into *Pwy* or *Puy*: The *Cornish* use both *Pa* and *Ba*, and these of *Bretagne* in *France* *Pe* and *Peth*. I mention these, because I reckon we meet with it in one of these Shapes in another of *Waser's* Phrases; *Bidama soqua Roopab*? How do you Brother?

*Eenab*, the other Word, has a very obvious Affinity to the *Welsh* and *Armorick* *Henu*, a Name, and *Henui*, to name: These are also writ *Enw* and *Enwi*; these are all in *Davies's* Dictionary. Yea, *Lhuyd* has under the Word *Nomino*, *Pe hanui*, which I take to be *Quomodo nominas*? or, How do you name it? in *Armorick*. And, if I mistake not, I heard a *Welsh* Gentleman, whom I very much esteem, say, that *Pa enw* was used to signify, What Name is he of? And how nigh these are both in Sound and Sense to *Pab eenab*, I might refer to *Momus* himself to judge.

*Roopab*, Brother, is a Word which might afford Matter of much Discourse, which I now incline to wave, and to offer these Things to be considered. The *Americans*, these of *Brazil* for Example, as *Megiserus* says, used one Word to signify the elder Brother, another to signify the younger: The former of these in its Meaning seems to correspond to the Import of the *Latin* *Aba*, tho' not in Sound; the latter seems to signify very short, or little. Now, in this last Sense, *Roopab*, allowing for the *American* *P* in Place of *B*, is easily reconcileable to the ancient *Scottish* *Rubbag*, very small, otherwise *Robbeay*; as also to the *Welsh* *Rhwy Bach*, very small: And I suspect this primarily was the Import of the *Latin* *Germanus*, tho' now they have deviated a little from it.

To relieve you a little from these Severities of Criticism, forgive me if I add a Citation out of a diverting Book, the *Turkish Spy*, Vol. 8. P. m. 159. where, speaking of the King of *England*, he has

has some Things a-kin to what I am writing, tho' I cannot take upon me to answer for the Whole.

This Prince, as I have said before, has several Nations under his Dominion; and 'tis thought he scarce knows the just Extent of his Territories in *America*. There is a Region in that Continent inhabited by a People whom they call *Tuscoraras* and *Doegs*: Their Language is the same as is spoken by the *British* or *Welsh*; a Nation that formerly possessed all the Island of *Great Britain*, but were by Degrees driven out of it into a mountaneous Corner of the Island, where their Posterity remain to this Day.

Those *Tuscoraras* and *Doegs* of *America* are thought to descend from them, being the Posterity of such as followed the Fortune of one *Madoc* a *British* Prince; who, about Five or Six hundred Years ago, being discontented at home, resolv'd to seek Adventures abroad. Wherefore, being provided with Ships and all other Necessaries, he made a Voyage toward the West over the *Atlantick* Ocean, not knowing what would be the Event of his Undertaking. However, the Moon had scarce twice compleated her Voyage through the *Zodiack*, when an End was put to his on the Sea, by landing in *America*; where he planted a Colony of *Britons*, and then returned to his native Country: But soon after he put to Sea again, and sailed directly to the same Place. What became of him afterwards is not certainly known; but the Inhabitants of that Province have a Tradition, *That he liv'd to a great Age, and saw his People multiplied to many Thousands before he died*: For the second Voyage he carried over *British* Women with him, for the Sake of Posterity. They shew his Tomb to this Day; with Beads, Crucifixes and other Relicts.

'Tis certain, that, when the *Spaniards* first conquered

quered *Mexico*, they were surpris'd to hear the Inhabitants discourse of a strange People that formerly came thither in Corraughs, who taught them the Knowledge of God and of Immortality; instructed them also in Virtue and Morality, and prescribed holy Rites and Ceremonies of Religion. 'Tis remarkable also what an *Indian King* said to a *Spaniard*; viz. " That in foregoing Ages a strange  
 " People arriv'd there by Sea, to whom his Ancestors gave hospitable Entertainment, in regard  
 " they found them Men of Wit and Courage, endued also with many other Excellencies; but he  
 " could give no Account of their Original or Name." And *Montezuma*, Emperor of *Mexico*, told *Fernando Cortez*, the *Spanish King's* Ambassador and General in those Parts, " That his own Ancestors  
 " land'd there as Strangers, being conducted by a certain great Man, who tarried there a While, and  
 " then departed, having left a considerable Number of his Followers behind him. After a Year, he  
 " return'd again with a greater Company; and that from him the Emperors of *Mexico* deriv'd  
 " their Pedigree, and his Subjects from the rest." The *British* Language is so prevalent here, that the very Towns, Bridges, Beasts, Birds, Rivers, Hills, &c. are call'd by *British* or *Welsh* Names. And a certain Inhabitant of *Virginia* (a Place subject to the King of *Great Britain*) straggling not long ago into the Wilderness, by Chance fell amongst a People, who, according to some Law or Custom of theirs, condemn'd him to Death; when he, in the Hearing of them, made his Prayer to God in the *British* Tongue, upon which he was released. *I am,*

*With great Respect,*

*S I R,*

*Your very humble and much obliged  
 Servant, C.*





To *W. M. E.* of *M.*

S I R,

**N**ONE of the ancient Languages of the *British* Islands was your Mother-Tongue; but you have, partly by Conversation, and very much by Reading, especially since I had the Honour of your Acquaintance, so much improved yourself in the Knowledge of the ancient *Scottish* or *Caledonian* or *Albanian*, which is the Language of your Country, and indeed the most valuable of all the *Celtick* Dialects, and a-kin to the *Irish*, that I can't help thinking, that you are not inferior to any Person alive (without disparaging any other) both in discerning its great Beauties, and perceiving its great Usefulness: By this you have laid a more deep and a more solid Foundation for a larger and more glorious Superstructure of Learning, than is commonly done. It were to be wished that many others, according to their several Stations and Situations, would imitate the laudable Example.

You have already, according to your Years, built so much upon it, that you far surpass in the solid Knowledge of much Learning, and especially of Antiquity, all your Contemporaries, as far as I know. I hope you'll still go on to make a good Use of these noble Talents which Heaven has so liberally blessed you with, for the Honour of your Country, the Benefit of Mankind, and the Support and Defence of Religion: The Basis you have

A

laid

laid will bear up a magnificent and beautiful Fa-  
brick.

I have of a long Time considered you as one of the best Judges of every Thing which has a Connection with that Language: It has been all along a great Pleasure to me to find, that you approved my Schemes, and that you were a Champion for them against Ignorance, Pedantry, Envy and Avarice, tho' discovering themselves in very great Names.

It is Matter of very great Joy to me, that you express yourself so very well satisfied with these Things which are contained in these Letters which I have caused print; and I am very confident, you will be no less pleased with what I am now about to do.

The Interests of our Country, of Learning and of Religion, are of all the most important without all Question. I have endeavoured to promote these; at least, these I have had in View in the whole that I have printed.

I have hinted some Things which have a Tendency to rescue the Antiquities of the *British* Isles from Fable, and to dispel some of these Clouds in which they have been involved, and to place them in a clearer Light than heretofore.

I have touched upon some of the good Uses we may make of them, but I have not enlarged upon either the one or the other.

No Person knows better the Importance of those Things than you do. These romantick Schemes of our Antiquities which have hitherto prevailed, among other Evils, contained in them the everlasting Seeds of unjust Quarrels, Wars and Disputes, between the several States, yea, and established

shed Churches in these Islands. Our Histories, both ancient and modern, are full of these Things: Witness particularly these which happened in the Thirteenth and Fourteenth Centuries, at which Time Sir *Thomas Craig* computes that no less than 300000 lost their Lives; which might very well be in the Space of sixty Years, during which these Confusions lasted. When this greater Island was in a Manner a Field of Blood, the Contagion did also reach to the lesser Isle, tho' it did not, as far as I know, make such proportionable Havock there; yet all these had their Rise from ambitious Claims, founded on mere Fables: So great Power hath the Prince of Darkness over corrupt Mortals.

Some learned Doctors and other Gentlemen have thought fit to adopt these Fables so far, as to bring them in into our religious Debates about Church-government; tho' others, even of the same Sentiments with them, have given them no Thanks for it, and considered them, not as Friends but rather as Enemies to their Cause, who would make the World believe it was connected with such Fictions.

And, tho' many of these learned Persons were in a special Manner obliged to the Royal Family, and professed a greater Regard to it than others, yet they did so far dishonour it, as rashly to disown its Antiquity; tho' a Prince of that Line is expressly mentioned by *Tacitus*, the ancientest foreign Author who speaks with any tolerable Distinctness of the Northern Part of this Isle, into which no other Nation had before that Time penetrated that we know of.

The same learned Gentlemen not only sacrifice the Honour and Antiquity of the Royal Line to



their Hypotheses, but also that of this whole Nation, tho' these were indeed the very first Inhabitants of this Island, the first who came from *France* to the Southern Parts of it, from whence they spread themselves over the Whole: Yea, it may be said further, that these are the Descendents of the first Colonies of Mankind, who took their Departure from these Eastern Countries where the Ark rested after the Flood, and journied towards the West, and brought along with them that ancient Language which then prevailed in the East, and have preserved it better than any others have done; which is apparent from its greater Simplicity, and its abounding more with guttural Sounds (which is acknowledged to be a Mark of the Antiquity of a Language) than others: To which we may add its great Usefulness in illustrating so many Antiquities and Languages; in which respect it excels all others known in this Part of the World.

So that in my Letters I have also done one of the most important Services to the Common-wealth of Learning, to wit, by pointing out so particularly a most ancient Shape of Language, and which is of so vast Use, to wit, that of *St. Kilda*, which is the most simple Dialect of the old *Caledonian*; which I have already in Part, and which afterwards I may more fully prove to be the Language of these People whom *J. Caesar* calls *Celtae*, or ancient *Gauls*.

The Learned have been at very great Pains to discover the most ancient and simple Shape of Language, and are divided in their Opinions about it: Some declare for the *Aramean*, which in the Sense of the Learned takes in the *Chaldee*, and *Syriack* which is a-kin to it, supposing it to be that of the  
Country

Country where *Babel* was built, and from whence Men were scattered abroad over the Face of the whole Earth, and that in which some of the inspired Parts of holy Writ are recorded.

This with very good Reason is judged to be the Language of *Abraham* and his Family before he came into *Canaan*, as also of *Laban* the *Syrian*, and so of *Jacob's* Wives, his Daughters and their Children at first. Long after this, some of the most ancient Paraphrases and Explications of the *Old Testament* were writ in it. And, in a more modern Shape, this is reckoned to be the Language which our blessed Redeemer spoke while on Earth, as also that of the most ancient Translation of the *New Testament* now extant.

Others again declare for the *Hebrew*; which is the Chancel in which the most ancient Parts of Divine Revelation now extant are conveyed to us, and which, after *Bochart* and some other Learned, is now generally acknowledged to be the same or very near a-kin to that of the *Phœnicians* and *Canaanites*. 'Tis a Pity this Language should be understood by so few among us: But I have allowed several ingenious Men, and more especially these Committees appointed by the Commissions of the General Assemblies to converse with me about these Affairs, to name what Passages of the *Old Testament* they pleased for Trial of this; and, after the most strict Examination they thought fit to take, they acknowledged, that I did show that our own old Languages were simpler in Sound and Sense (as is to be seen in the Collection of Papers in the Appendix) and did illustrate these Passages of the *Old Testament*. The Importance of this I leave to be considered by all who have any Value for these inestimable

estimable Books; especially if they also remember, that I shewed the Usefulness of our old Languages in illustrating the *Greek* of the *New Testament*: And I take this Opportunity to add, that I am of the Mind, that this Language is a Help to illustrate some important Passages both of the *Old* and *New Testaments*, which have not been hitherto sufficiently understood; which I shall be ready to show, if required.

In the last Age, a learned Gentleman published an Essay to prove the Language of *China* to be the primitive Speech of Mankind. The Arguments he uses are by no Means to be despised; but they are mostly taken from Things, as far as I remember, external to the Nature of that Language, and not from the Language itself; about which we could form a better Judgment if he had given the World a copious Vocabulary of the Words themselves, which he did not do in that Book nor any other, as far as I know. In the few Words mentioned by him, as also by some others, I did observe an Affinity to these of our old Languages here. I have of late taken a cursory View of some Things in *Pere Du Halde*, where I see some Words differently writ from what I observed in some other Books, but which might be founded the same Way; which I impute to the different Way in which the several *European* Nations describe the same Sounds. There are other Words also in which I perceived an Affinity to ours, but in others none at all. Upon the Whole, I apprehend the *Chinese* Language to be so widely different in its Genius from these of *Europe*, that I am afraid we shall find it will never equal our own in its Usefulness to us. Besides, to what Purpose should we travel to the remotest East, in Quest of a Thing which we may meet with in our own Neighbourhood, in the West? At least, this I can say with some Confidence, that our ancient *British* Languages serve all these noble Purposes which are mentioned in my Proposals, besides others which I yet keep in Reserve till I perceive the World in a better Disposition to receive them,



In the penult Age, *Goropius Becanus* published his Book about the Antiquities of *Antwerp*, which at that Time was one of the most flourishing and wealthy Cities in this Part of the World. There he pleads much for the Antiquity and Usefulness of the *Low Dutch*. The Learned generally look on his Etymologies as very whimsical; in his Account of the Name of that City he mixes very much Fable. There is very much Reading, and not a little Genius in the Book; but I undertake to illustrate that Language out of our own ancient Speech, and particularly to explain the Name of *Antwerp* according to the Nature of the Thing, providing these concerned will encourage my Undertaking.

Not a few learned Men talk much of the ancient *Scythian* Language as the Mother of many others, and especially of the *Teutonic*, *Greek* and *Latin*; but most of these seem not to understand distinctly what they mean, and to talk very loosely and undeterminedly (if I may so speak) both of that People and their Language. A very noble and learned Person of the *Swedish* Nation, *George Stiernhelm*, hath indeed determined it to be the Language of his own Country *Swedland*, and seems to have conceived in his Mind a Scheme of Things extremely ingenious; tho' perhaps every Part of it would not stand the Test of strict Examination, some Allowance ought to be made to his Partiality towards his own Country. A Synopsis or general Sketch of his Scheme, which he himself published, is given by *Funccius*, in Ch. 2d of his Treatise *de Origine Latine Linguae*, which seems to be very well worth the Consideration of the Curious; where the Death of that Nobleman, before the Publication of his Works, is very justly lamented as a great Loss to the World.

It were much to be wished that his Papers, such as he left them, may be preserved; I am confident that a great many excellent Things would be found in them, tho' probably mixed with many Instances of human Frailty: It is hoped that these learned Persons, who have such generous Allowance from the Publick in that Country for

for promoting Learning, will take Care of them, and make good Use of them. It is Part of his Scheme, that the Words of the old Language of *France* and *Spain* are *Scythian*; and in so far he seems to be no Enemy to the Opinion of *Waser* and Mr. *Edward Lhwyd*, which I have cited in my Proposals: The last of these favours the *Celtick*, which is a Word used by most of the Learned in a loose and undetermined Meaning; but the former of these seems to declare more particularly for what he calls the *Highland* or *primitive Irish* Language. I have already told how far I agree to these Words: However it appears, partly from what I have already writ, and I hope to make it appear more fully afterwards, that this is the *Celtick* of *Julius Caesar*, or, which is all one, the Language of the most ancient *Gauls*. The Dialect of *St. Kilda* I humbly conceive is the most simple Shape of that Language, for the Reasons above-alleged; and this I take to be determining this Affair as particularly as can be, that Isle being only about one Mile in Breadth and two in Length: But I desire to be understood as meaning this of the Language of that Island in the Year 1697, when Mr. *Martin* was there; for I am not sure what Changes may have happened in it since. I am,

S I R,

*With great Respect,*

*Your most humble Servant,*

C.

To the H. G. V. E.

S I R,

**Y**OU are better acquainted, not only with the History, but with the Language of *Wales*, than any I hear of in this Country: You are the most capable to judge of its Worth, and its Affinity to the learned and other Languages, particularly that of the *Terra Firma* of *America*. You have been so good as to hear me speak upon *Wafer's* Vocabulary of the *Isthmus*, and obliged me with your own judicious Remarks: You have also given me the Use of Books proper to assist me in my Enquiries. You have favoured me, oftner than I can pretend to deserve, with your very instructive and most agreeable Conversation.

Moreover, you have been otherwise so great and good a Friend to me and mine, that I think it both my Duty and Honour to own it to the World, and thank you for it; and, at the same Time, beg you'll forgive me for inscribing this Letter to you, seeing you are so good a Judge of the Subject-matter of it.

I am pursuing one of the noblest Designs, which is, to defend the Account given by the Holy Scriptures of the Origination of Mankind, and which is connected with the most important Parts of reveal'd Religion, against an Objection of its Adversaries, which, as far as I know, has not been very distinctly considered heretofore, if at all.

To be a Defender of the Faith, is a Title which the greatest Monarchs affect under one Shape or other: To be subservient to them, and to co-operate with them, in so good a Work in any Measure, wants not its Degree of Honour.

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I have been at much Pains to meet with Gentlemen, particularly in the Army, who understood that Language to some Perfection; but never had that Satisfaction, till I had the good Fortune to be known to you.

The Knowledge of the *Welsh* is highly necessary, and of very great Use to understand the high Antiquities of the *Scots*, as also these of the *Picts*, whose Language is more a-kin to the *Welsh* than that of the Ancient *Scots*; and it is evident to any who reads Mr. *Innes's* Books, that it must be of great Use to understand what he writes of. That Gentleman seems plainly to have conceived Schemes in his Mind hurtful to the State, and the several establish'd Churches here: If we would defeat these, we must enquire into our most ancient Languages, of which the *Welsh* is one.

But this may be spoke of at another Time. At present it is necessary, at least helpful, to repel an Objection against Revelation, from the Case of the *Americans*, and to shew an Affinity to their Language in some Words where the Ancient *Scottish* falls short, at least, comes not fully up to it.

This will appear, if we advert to the very first Word in *Waser's* List, as also to the last Sentence of it, besides some intermediate ones.

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The very first Word of his Specimen is *Tautab*, in the *American* signifying a *Father*. The Affinity of this to the vulgar *Irish*, *Dad*, is not so nigh as to the *Welsh*, *Tad* or *Taduys*. The other *Welsh* Dialects are like this: The *Aarmorick* is *Tat*: The *Cornish* have both *Tad* and *Taz*, they and several others easily passing from the dental to the sibilating Letters.

To reconcile the Ancient *Scottish* *Dad* to this, we must have Recourse to that great Rule, *Literæ ejusdem organi facile commutantur*, or, like Letters, are often used for one another. But the *St. Kilda* Dialect comes nearer, to wit, *Tat*; for they wanted *D*, and still substituted *T* for it. This is one Instance of the Usefulness of it beyond the vulgar *Irish*.

This Word, in one Shape or other, is pretty universal in the Languages both of the Old and New World; which is a very great Argument that the Inhabitants of both are descended from one common Father, as this Word *Tata* signifies. Gage, in his Survey of the *West-Indies*, gives us a *Pocoman* Grammar, where we find *Tat* in this same Meaning in the Speech of *Guatimala*.

In the old Continent we find it in *Italy*, *Tata*; for which see *Latin* Dictionaries, or *Lbuid* in his *Compar. Vocabul.* in the Word *Tata*. In *Egypt* *Dade*, as *Megiserus* tells us in the Word *Pater*. The *Greek* *Tetta* is but another Shape of it. By a little Train of Reasoning, I think, I could also shew it to have been used thro' several very extended Countries here in the old World: The vulgar Lowland *Scots* have *Dad* or *Ded*, and *Daddy* or *Deddy*. But I pass on to another, *viz.*

*Poonab* or *Punab*, Woman. The Affinity of this to the *Welsh* *Bun*, *Femina*, *Virgo*, as *Davies* has it, is more obvious than to the *A. Sc.* *Bean* signifying the same Thing.

The *English* Word *Puny*, I take to be derived from the *Welsh* *Bun*. The Words which signify a Woman, in many Languages, seem to be relative to these which signify Little, which I could easily show; and the Reason is obvious, the Female ordinarily is the lesser of the Sexes. I am not sure how our *English* Etymologists account for this Word; but I am very sure, that our two ancientest Languages throw more Light into our Mother-Tongue than has been observed hitherto.

*Cotcha*, Sleep, is another *American* Word, which seems to have a nearer Affinity to the *Welsh* than to the Ancient *Scottish*: They sound it *Cotſcha*, which, taking away the *American* Termination, is not far from the *Welsh* *Cwſg*, *Sornus* or Sleep, as *Davies* has it. It is very easy, by a little Reasoning, to bring these very near to one another: And indeed they are very little farther distant than the *Chaunab* *Iſhanab*, above spoken of, is from *Shan*; which, I hope, I have shown to be very much a-kin: And indeed many of our *Scots* Highlanders, (and for ought I know the *Irish* also) in speaking pronounce *A* in the End of Words, which is not founded in the *English* Shape, as *Manna*, *Man*, *Mulla*, *Mull*, &c. the Names of two noted Isles.

By a little further Reasoning, I could reconcile this also to the Ancient *Scottish* *Codladh*, Sleep, which they pronounce *Caddil*, and its kindred Words, the last Syllable being but a Termination: Yea, I could with no great Difficulty reconcile it with the *Greek* *ἕδω*, *dormio*, or, *I sleep*; there being a real Affinity between the strong Aspiration in the *Greek* and the Letter *C*, both in Sound and Figure, if we observe them with some Attention. Yea, I could show that it is a-kin to the latter Part of the Word *Diacodium*, which is a Potion for Sleep, being the Syrup of white Poppies; and, by the By, the Poppy being an Herb that causes Sleep, is called in the Ancient *Scottish*, *Codlainan*. I could



I could also reconcile both the *American Cothscab* and the *Welsh Cwsg*, Sleep, to the *Irish Coisg* and *Cosc*, which signify to be silent, to quiet or pacify: Yea, I could easily show their Affinity to the *Latin Quies* and *Quiesco*, *quiet*, and to *be quiet*.

These Things I mention for two Reasons: *First*, To dispose Men to lay aside a very universal and inveterate Mistake about Languages, and the Difficulty of acquiring them. *2dly*. To show that our ancient Languages here either have an Affinity unto, or serve to illustrate some other Languages, the *Greek* and *Latin* not excepted. And consequently, the Ancient *Scots* and *Welsh* possess an Advantage, which might be improved to render them the most knowing and learned, and so the most polite and civil, yea, the most virtuous and religious People in the World: And these Persons and Societies who would generously promote this, would purchase to themselves immortal Honour even in this World, besides the glorious Hopes of a Happiness in the World to come.

*Aupab Eenab*? What do you call it? Is an *American* Sentence, which has the most plain and obvious Affinity to the *Welsh*, yea to a *Welsh* Phrase. *Au* or *A* is a Sound frequently set before Words, without changing their Signification, even in our vulgar Language: It is of the same Use in *Welsh*. *Davies*, in the very first Paragraph of his Dictionary, tells us, *A est adverbium, seu particula verbis præposita, nihil significans*; and gives Examples of it there. In the same Place he tells us it is *adverbium interrogandi*.

It is capable of being taken either of these Ways here, for the Words are plainly an Interrogation or Question. *Pab* is obviously the same with the *Welsh*, *Pa* their ordinary Interrogative, which is sometimes varied into *Pwy* or *Puy*: The *Cornish* use both *Pa* and *Ba*, and these of *Bretagne* in *France* *Pe* and *Peth*.

*Peth*. I mention these, because I reckon we meet with it in one of these Shapes in another of *Waser's* Phrases; *Bidama soqua Roopah*? How do you Brother?

*Eenah*, the other Word, has a very obvious Affinity to the *Welsh* and *Armorick Henu*, a Name, and *Henui*, to name: These are also writ *Ennw* and *Enwi*; these are all in *Davies's* Dictionary. Yea, *Lbwyd* has under the Word *Nomino*, *Pe hanui*, which I take to be, *Quomodo nominas*? or, How do you name it? in *Armorick*. And, if I mistake not, I heard a *Welsh* Gentleman, whom I very much esteem, say, that *Pa ennw* was used to signify, What Name is he of? And how nigh these are both in Sound and Sense to *Pah eenah*, I might refer to *Momus* himself to judge.

*Roopah*, Brother, is a Word which might afford Matter of much Discourse, which I now incline to wave, and to offer these Things to be considered. The *Americans*, these of *Brazil* for Example, as *Megiserus* says, used one Word to signify the elder Brother, another to signify the younger: The former of these, in its Meaning, seems to correspond to the Import of the *Latin* *Aba*, tho' not in Sound; the latter seems to signify very short, or little. Now, in this last Sense, *Roopah*, allowing for the *American* *P* in Place of *B*, is easily reconcileable to the Ancient *Scottish Rubbag*, very small or little, otherwise *Robbeag*; as also to the *Welsh* *Rhwyr Bach*, very small: And I suspect this primarily was the Import of the *Latin* *Germanus*, tho' now they have deviated a little from it.

To relieve you a little from these Severities of Criticism, forgive me if I add a Citation out of a diverting Book, and which I have heard you say you got to read when you were very young, the *Turkish Spy*, Vol. 8. P. m. 159. where, speaking of the King of *England*, he has some Things a-kin to what I am writing, tho' I cannot take upon me to answer for the whole.

" This

“ This Prince, (speaking of the King of England)  
 “ as I have said before, has several Nations under  
 “ his Dominion; and ’tis thought he scarce knows  
 “ the just Extent of his Territories in *America*.  
 “ There is a Region in that Continent inhabited  
 “ by a People whom they call *Tuscoraras* and *Doegs*.  
 “ Their Language is the same as is spoken by the  
 “ *British* or *Welsh*; a Nation that formerly possessed  
 “ all the Island of *Great Britain*, but were by De-  
 “ grees driven out of it into a mountainous Cor-  
 “ ner of the Island, where their Posterity remain  
 “ to this Day.”

“ Those *Tuscoraras* and *Doegs* of *America* are  
 “ thought to descend from them, being the Poste-  
 “ rity of such as followed the Fortune of one *Madoc*,  
 “ a *British* Prince; who, about Five or Six hun-  
 “ dred Years ago, being discontented at home, re-  
 “ solv’d to seek Adventures abroad. Wherefore,  
 “ being provided with Ships and all other Necess-  
 “ saries, he made a Voyage toward the West over  
 “ the *Atlantick* Ocean, not knowing what would  
 “ be the Event of his Undertaking. However,  
 “ the Moon had scarce twice compleated her Voyage  
 “ through the *Zodiack*, when an End was put to  
 “ his on the Sea, by landing in *America*; where he  
 “ planted a Colony of *Britons*, and then returned  
 “ to his native Country: But soon after he put to  
 “ Sea again, and sailed directly to the same Place.  
 “ What became of him afterwards is not certainly  
 “ known; but the Inhabitants of that Province  
 “ have a Tradition, *That he liv’d to a great Age,*  
 “ *and saw his People multiplied to many Thousands be-*  
 “ *fore he died*: For the second Voyage he carried  
 “ over *British* Women with him, for the Sake of Po-  
 “ sterity. They shew his Tomb to this Day; with  
 “ Beads, Crucifixes and other Relicks.”

“ ’Tis certain, that, when the *Spaniards* first con-  
 “ quered *Mexico*, they were surpris’d to hear the  
 “ Inhabitants



“ Inhabitants discourse of a strange People that for-  
 “ merly came thither in Corraughs, who taught  
 “ them the Knowledge of God and of Immortali-  
 “ ty ; instructed them also in Virtue and Morality,  
 “ and prescribed holy Rites and Ceremonies of Re-  
 “ ligion. ’Tis remarkable also what an *Indian King*  
 “ said to a *Spaniard* ; viz. That in foregoing Ages  
 “ a strange People arrived there by Sea, to whom  
 “ his Ancestors gave hospitable Entertainment, in  
 “ regard they found them Men of Wit and Courage,  
 “ endued also with many other Excellencies ; but  
 “ he could give no Account of their Original or  
 “ Name. And *Montezuma*, Emperor of *Mexico*,  
 “ told *Ferdinando Cortez*, the *Spanish Kings* Ambassa-  
 “ dor and General in those Parts, That his own  
 “ Ancestors landed there as Strangers, being con-  
 “ ducted by a certain great Man, who tarried there  
 “ for a While, and then departed, having left a  
 “ considerable Number of his Followers behind  
 “ him. After a Year, he returned again with a  
 “ greater Company ; and that from him the Em-  
 “ perors of *Mexico* derived their Pedigree, and  
 “ his Subjects from the rest. The *British* Language  
 “ is so prevalent here, that the very Towns, Bridges,  
 “ Beasts, Birds, Rivers, Hills, &c. are called by  
 “ *British* or *Welsh* Names. And a certain Inhabi-  
 “ tant of *Virginia* ( a Place subject to the King of  
 “ *Great Britain* ) straggling not long ago into the  
 “ Wilderness, by Chance fell amongst a People,  
 “ who, according to some Law or Custom of theirs,  
 “ condemned him to Death ; when he, in the  
 “ Hearing of them, made his Prayer to God in  
 “ the *British* Tongue, upon which he was released.”

I am,

With great Respect,

S I R,

Your very humble and much obliged  
 Servant, C.

To W. M. E. of M.

S I R,



N the foregoing Letters I have attempted to throw some Light into our Antiquities, and pav'd the Way to pull down the Scheme of Mr. *Thomas Innes*; yea, what I have said may be improved to pull it up by the Roots, and to

overturn it from its very Foundations, which I look upon as a Piece of Service both to the Church and State: It is easy to see that Gentleman had no friendly Design with respect to the one or the other. He lays it down as a Foundation, That the *Scots* came first from *Ireland*; and I hinted before in what Sense this ought to be understood. How came the *Caledonian* or *Albanian Celtick* to be the first Language of *France*? And how comes it to pass, that the Names of great Promontories, Mountains and Rivers, besides not a few of lesser Things, even in the most Southern Parts of *Britain*, are accountable out of this ancient *Scottish*, and not out of the *Welsh*? which Mr. *Edward Lbuid*, a most learned *Welshman*, yea, the Prince of the Antiquaries of his Time, acknowledges. Mr. *Innes* ought to have known this, yea, seems to have been apprised of it, but thinks not fit to answer it.

I could enlarge upon this, and, if this be encouraged, I resolve to do it at another Time; but, in the mean Time, I have in View the answering an Objection against the holy Scriptures from the Case of the *Americans*: You are the best Judge, I

† † †

know,

know, of what I am to write, especially as far as the ancient *Scottish* comes to be concerned, and its Affinity to the Language of the *Terra Firma* of their Country. I must crave, that, as far as you see just Reason, you'll still go on to defend and justify me, now when I am engaged in so glorious a Cause: And, what I desire of yourself, I must also desire of your Relations and Allies; all of which have acted a very friendly Part to me, which no doubt is very much owing to you.

In the preceeding Letter, I was tempted to take Notice of that strong Disposition in learned Men, and even in some who are reckoned eminently such, to take the most indirect Ways to run down the Endeavours of others to open the Eyes of Mankind, particularly in Things where they themselves may share in the Benefit: But it has been of a long Time a great Argument with me to esteem you and your Friends the more highly, that I never did perceive any of them tainted in the least with that invidious and mean Quality; but, on the other Hand, Favourers of every Thing that was ingenious, especially when it tended to the Glory of our Country or our Religion, and consequently to the Good of Mankind.

Here I am strongly tempted to enlarge, and to let the World, and especially these invidious and covetous Persons, know what a Friend I have in you; but I must restrain myself in that Particular, hoping I shall not want Opportunities afterwards to do it: However, I hope I shall not lose a kindly Remembrance of that Gentleman who occasioned our first Acquaintance; it is the Interest of the World, and especially the Learned and the Great, to know something of him for their Imitation.

He was a Person of the most solid and extensive  
Know-



Knowledge, both of Books and Men, as perhaps any in his Time ; he was a very happy Instrument of advancing necessary and useful Learning in this Island. *Knowledge*, as an inspired Writer says, *puffeth up* : It often does so ; but in him it was accompanied with that Charity which buildeth up or *edifieth*. I never observed in him the least Degree of that Pride and Envy which I have perceived in and abundantly felt from some others, and I am glad he is so well represented. It has been often Matter of Wonder to me, that some, who are under the strongest Obligations to promote, or, at least, to favour all Attempts to promote Truth or Goodness, are really the greatest Enemies to them, especially when they seem to thwart their covetous or ambitious Views.

If I had followed the kind Advices he gave me before this, the Proud and Invidious themselves would have pretended Friendship.

I cannot easily forget the sincere Kindness of the Proprietor of Mount *Parnassus*, and the two able and charitable Physicians, who are so nearly concerned in you.

The Friendship of these and some others, and particularly your own, are Comforts against the Whisperings and Backbitings of the Emulous and Covetous, which you have had Occasion to be well apprised of.

*Sir*, You are the Male-heir of a very great and noble Family (I may call it so, seeing out of the same Stock all the Monarchs of *Great Britain*, yea, most of the Sovereigns in *Europe*, did arise, beside many others) yet this has not hindered, but, I hope, been a Spur to you, to render yourself yet nobler, by Knowledge, Learning, Virtue and Religion, for which several of your

An-

Ancestors have been also remarkable; and I hope you'll still go on to follow the glorious Example. You have particularly so very much improved yourself in the ancient *Scottish*, whose Usefulness I have before-hinted, that I know none who can better judge of its Serviceableness to Religion than you.

To confirm what I have before writ, and to prepare for what is to follow, and to be able to answer Objections, it will be fit to say something concerning this Language; which I have delayed as long as I could, knowing well enough, that the Consideration of Languages is very insipid to many, tho' they really be the Keys of Knowledge; yea, an Enquiry into the very Letters or Elements is of very great Importance, for *ex minimis maxima dependet*.

*Some Elements of the ancient Scottish or Caledonian Celtick, with some Observations.*

In this Language there are at most Eighteen Letters, *viz.* a, b, c, d, e, f, g, h, i, l, m, n, o, p, r, s, t, u. I say, at most; for some of their noted Grammarians, such as *Molloy*, say only Seventeen, by leaving out the *H*, or the Aspiration: And Mr. *Lbuid*, tho', in his Introduction to this Language, he says there are Eighteen, yet in his Dictionary he has not one Word beginning with *H*, but passes immediately from *G* to the Letter *I*; tho', in Pronunciation, perhaps no People in the World more abound in the Use of it.

Their Characters are not unlike the *Greek*, which perhaps might be improved to throw Light into a dark Passage in *J. Caesar's Commentaries*.

Their Names are neither taken from the *Greeks* nor *Latins*, but out of their own Language, and almost all of them signify Trees.

*Obs. I.*

*Obj.* 1. The small Number of their Letters argues the Antiquity of their Alphabet, as I have hinted above; and consequently, that they did not borrow their Letters from the *Latin* and all their Learning, as Mr. *Innes* confidently affirms: For, if they had, what would have hindered them to have taken their whole Alphabet, since it may be said they have all their Sounds? And, for their having no Learning at all till the *Romans* came among them, How will Mr. *Innes* reconcile it with what *Greek* and *Latin* Authors say of their Druids, &c.?

*Molloy*, as many other Grammar-writers in several Languages, says, That *H* is rather aspirative, or a Note of Aspiration, than a Letter; as some others also say, That *S* is rather a *Sibilus* or Sibilation than a Letter.

As to *H*, I have no Inclination to embark in the Grammatical Dispute about it: It is sufficient to observe, That the Presence or Absence of it is of no great Moment in several Languages. Examples of this can be easily found in the *Latin* and *French*, the Languages now most studied in this Part of the World: As to the *Greeks*, they have also had it anciently in the same Shape with the *Latins*, as may be seen in Dr. *Lister's Journey to Paris*, *Tab. 1. Fig. 3.* and in a Dissertation subjoined to Father *Montfaucon's Palaeologia Græca*; and in *Chisbull's Antiquitates Asiaticæ*, particularly when he treats of the fam'd *Sigæan* Inscription. In some other Monuments this Letter is represented only as the Half of it, thus *F*.

The Reason that may be given why *H* is not a Letter, but an Aspiration, is, That it may be said, there is no other Difference between these Words and Syllables which have *H*, and these which



which want it, than, that the one is pronounced with a stronger Effort, Push or Action of the Breath than the other. If this Reason hold good, then, whatever Way this is marked in any Language, the Rule is applicable. The modern *Greeks* have not a Letter corresponding to *H* precisely; but they have, besides their  $\chi$  or *ch*, which is one of their Letters, a *Spiritus asper*, or a strong Aspiration, as they call it, marked above the Vowel, to which they join it like a small *c*, thus  $\acute{\epsilon}$ , to be read *ho*, or as a strong *H*: They have also a *Spiritus lenis*, or a gentler Aspiration or *H*, which they mark with a small backward *c* or  $\grave{\epsilon}$  above a Vowel, thus  $\grave{\epsilon}$ , to be read *hos*, with a weaker Push of the Breath: but they do not own either the one or the other of these Aspirations as Letters of their Alphabet. The *Hebrews* have in their Alphabet Four, and some reckon them Five *H's* or Aspirations, to wit,  $\aleph$  *Aleph*,  $\eta$  or *He*,  $\beth$  *Cbeth*,  $\yod$  or *Ain* or *Gnain*, to which *Bythner* and others add *Ch* or  $\daleth$  *Caph*. These are reckoned to point out the several Degrees of the Aspirations, much in the Order in which they are ranged in their Alphabet.  $\yod$  is judged to denote the strongest of these; and yet, when Words in which this Letter is found pass into the Characters of other Languages, it has often no Letter correspondent to it: So the Letter itself in the *Hebrew* Alphabet is by some Grammarians writ *Ain*, by others *Hain*, and often *Gnain*.

I know not if it be worth Pains to observe here, that, setting aside the *H*, as *Molloy* does, the *Irish* or ancient *Scottish* Alphabet is precisely the same with that of the ancient *Romans*, as given us by *Buchanan* in his Treatise *de Prosodia*, and others, which they fable to have been brought to *Italy* by *Carmentis* the Spouse of *Evander*, who has the Honour of being esteemed the Inventrix of the *Latin* Letters, as *Cadmus* is commonly said to be of the *Greek* ones. But this is confuted by the *Tabula Duilliana*, which is reckoned the ancientest authentick Monument of the *Latin* Language now extant, in which the Letter *G* is totally wanting, tho' several Words now written with it are in this Inscription, such as *Macistratos Lecio*, &c. now writ *Magistratus Legio*, tho' that Table

was

was engraven but about 150 Years before *Cicero*, and so long after the supposed Age of *Carmentis*, if ever there was such a Lady. Yea, that Letter was introduced (at least it is generally alledged so) by the Grammarian *Carvilius*. This same Letter *G* was not founded by the Islanders of *Hirta* or *St. Kilda* in the Year 1697, when *Mr. Martin*, the Author of a Description of it, was there, as he attests, as neither was the Letter *D*; and it is a Question if the Letter *R*, at least he seems to leave it disputable: And it is observable, that the *Greenlanders*, as *Salmon* says, want the Letter *R*; and that the *Chinese*, whose Language is of an ancient Shape, want it also, and in Place of it both pronounce *L*.

The simplest Alphabets, I humbly conceive, must be the most ancient Schemes of them, or these which consist of the fewest Letters. In Heraldry, in which I believe you excel all the World, the plainest Coats of Arms argue the greatest Antiquity; Additions are Marks of Cadency: So in Alphabets; they first consisted of fewer Letters, afterwards Time added to their Number. The *Greek* Alphabet now reckons up 24 in Number from *Alpha* to *Omega*, but it is acknowledged that it once consisted of fewer: And they pretend to give us the Names of these who were the Inventers of the additional Letters; such as, they tell us, *Palamedes* added some about the Time of the *Trojan* War, and *Simonides* afterwards some others. Whether they be right in these Particulars or not, I do not now determine; but all this implies an Acknowledgment, that the *Greek* Letters once were not so numerous as they are now. The same Thing may be said as to the *Latin* Alphabet: It now is reckoned to contain 22 or 23 Letters, according as *H* or the Aspiration is included or omitted; but they acknowledge that once it had not so many, and that the Additions were made in the Course of Time. However, the *Latin* Alphabet, such as it now is, was completed before the Time of *Domitian*, who was the first *Roman* Emperor who sent an Army to *North-Britain* in order to conquer it.

The ordinary ancient *Scottish* Alphabet is simpler, as we now have it; and Time was, when they wanted several Letters which they now have. We have already taken Notice,

Notice, that these of *Hirta* wanted Two, if not Three, which the other have; and Mr. *Lbnyd*, and after him Mr. *Baxter* Author of a *Glossorium Antiq. Britannic.* observe, That Time was, when the ancient *Scots* wanted the Sound we now give to the Letter *P*.

However, it is now certain, that our *Scots* Highlanders, at least, pronounce *P* as other *European* Nations; yea, they use it sometimes where they write *B*: So some of them say *Peann Pi Alipan*, when they write *Beann Bi Alban*. And this is a Thing not at all incredible, viz. that they once wanted the *P*, at least, as I conceive, that Sound which we now give it. The *Hebrews* seem to have wanted it; so their *Q* in its plain State is founded *Pbe*.

'Tis certain the *Arabians* yet do; but the *Americans* very much affect it, as I shall have Occasion afterward to observe. And this very minute and trifling Observation, as it may seem to many, may be a Help to us in forming a Judgment of the Way and Manner in which this spacious Country might be first peopled.

*Obs. 2.* That the Names of their Letters are not borrowed from the *Greeks* and *Latins*, but significant mostly in their own Language, is a further Confutation of Mr. *Innes*: For, if they had learned them from these, what is the Reason they do not use their Names? It is a very great Argument, in my humble Opinion, that the Grammar-writers of the modern Languages took the *Latins* for their Patterns, that they borrow their Terms generally from them; and, seeing the ancient *Scots* do not, it is a great Proof of the contrary.

*Obs. 3.* The Names of their Letters mostly, if not all, signify Trees. This seems to be another Proof of the Antiquity of their Alphabet. This accounts for the Reason why the Words signifying a Letter in several Languages are relative to Trees.

*Obs. 4.* Their Names being from Trees, seems to hint what was the most ancient Way of writing. This is a Hint which may be improved to show, that there was a *Rationale* or Reason for the Shapes of Letters.

*Obs. 5.* They pronounce *C* constantly as we do *K*; so did the *Romans*, *Saxons* and *Welsh*, so that they needed not *K*. And *G* as we do in *Give*, *Gift*, or as the *Greek* Gamma.

*Obs. 6.* *Db* and *Gb* are sounded very weakly, as the *English* *Gb*, and are often used promiscuously.


*Obs. 7.* They delight in Aspirations and Sibilations, perhaps beyond all Nations. *Britanni omnes sibilant.* *S* is sounded often *Sh*. *F* aspirated loses its Sound.

*Obs. 8.* Like Letters and like Things are often used for one another. The small and broad Vowels, and the several Sorts of Consonants. These called Lip Letters, *B, F, M, P, V.* The Pallat Letters, *C, G*, and the *K* and *D* in other Languages. The Teeth Letters, *D* and *T, Th.* The sibilating Letters, in many Languages, and the Teeth Letters are often used for one another. *I am, &c. C.*



To Mr. C. A. M. D. P. of  
S. in the C. of E. &c. &c.

S I R,

OU have used me and mine so kindly, and you are so generally esteemed a sweet-blooded Gentleman, and are withal so great an Ornament to your Country and the Age, by your uncommon Attainments in the Business you profess (a Branch of Learning exceedingly valuable and delightful, and which owes much to the Natives of this Island, and is now advanced to a great Height) that I beg you'll accept of this small Testimony of my Respect and Gratitude, the inscribing this to you; especially seeing it seems to belong to you, by your furnishing the Occasion to it.

Upon my presenting the foregoing Letters to you, and your perusing them, you were pleased to testify your Approbation of them in the Main, but withal to observe two Things; 1<sup>st</sup>, That I laid too great a Stress upon the single Authority of Mr. *Martin*, in a Matter of such Consequence. 2<sup>dly</sup>, You desiderated some Things contained in a short additional Scroll of mine, which you had heard read before a Society of learned Persons; which you said gave you much Satisfaction, and were a Confirmation of my whole Scheme. To these I gave such Answers at the Time as seem'd in a great Measure to satisfy you: But, because other ingenious Men may make the same Observations, and either want the Opportunity to impart them

\* \* \*

them to me, or that Degree of Friendship which you did shew in doing it, I shall consider them a little in this Letter; especially seeing not a few, even of the eminently Learned, are abundantly disposed to take less generous Methods, that I may use no harder Words.

*First*, It may be alledged, That I lay too great a Stress upon the single Authority of Mr. *Martin*, in a Matter of such Consequence as is the most simple and ancient Shape of Language in this Part of the World.

As to this I say, That I do not disown the Importance of the Thing; but, at the same Time, it will be easy to observe, that I lay not the main Stress either upon the single Testimony of Mr. *Martin* or of that Boy which confirmed it, tho' I make Use of these as Adminicles in this Affair: I have a greater Regard to the remote Situation of the Place, and the difficult Access to it, its great Distance from the Centres from which Mankind were propagated and dispersed, and the little Intercourse they have with the rest of Mortals. All these, if maturely and judiciously considered, will be found to afford a pretty good Proof of the unmixed Simplicity of the Language, in Compare with others; especially if we also add the best Testimonies that can be had in an Affair of this Nature.

Perhaps it may not be yet proper Time to display the whole Force of the Reasoning about this Point; it may be partly observed in that Testimony of *Leibnitz*, which I have made so much Use of, and partly in the 18th Book of *Justin's* History, which seems to me to contain something analogous to it: These Things seem to require a little Thought, if not Penetration. But it may perhaps gratify the Curiosity of many, and it is level to the

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Capacity of most People of tolerable Education; when they are told (as one who is called an Inhabitant of this Island, in a Description printed at *Edinburgh* in the Year 1732, says, out of *Herman Moll's Map* 1714) That *St. Kilda* is 57 Deg. 56 Min. North Latitude, and 10 Deg. 30 Min. Longitude from the Meridian of *London*, and lies 60 Miles West and by South from the Isle of *Harries*, 80 Miles from *Lewis*, 90 Miles from *Sky*, 220 Miles North North-West from the *Mule of Cantire*, 220 North from the North of *Ireland*, 150 Miles from the nearest Part of the Continent of *Scotland*. This much for its remote Situation. I know not if there be any Thing beyond it towards the North-West between and *America*, save a small uninhabited rocky Isle called *Rocol*.

The difficult Access to it is also evident both from Mr. *Martin* and this last Author, who, for ought I know, are the only two who have written with any tolerable Distinctness concerning it. They in Effect tell us, "That the Inhabitants of this little Isle or Common-wealth may live quiet and secure, even tho' an Enemy were designed to attack them; because Nature hath so fenced and surrounded them with one whole Face of a Rock, that there can be no Access for any even in a friendly Way to get to them (by all they can do, yea, and with the Assistance of the Inhabitants also) except at some few particular Times, and that under very favourable Weather too, and but at one Place only, where the Inhabitants can easily defend themselves from, and greatly offend, any that shall attack them in a hostile Way, and also defy their Landing against their Will, tho' their Number does not ordinarily exceed Two hundred."

From



From these Things we may with great Probability infer, that the Language of these People must be more simple and less mixed than of these who have more Intercourse with other Men, even without having Recourse to the Testimonies or Authorities of particular Persons for Confirmation; yet I humbly conceive, that these which we have in this Case are by no Means to be despised, but perhaps as good as in Reason can be expected in this Affair, and deserve very well to be considered.

And, *First*, We have Mr. *Martin's* Testimony as to the Paucity of their Sounds or Letters, as I have above quoted it. Now, this being a Thing of so easy a Nature, that it could be perceptible by his Ear, we cannot dispute his Capacity to judge about it, seeing he had the Capacity to write such ingenious Books,

And, as to his Candour and Ingenuity, it is very hard to imagine what could tempt him to impose upon Mankind in a Thing of that Nature, where it is not easy to perceive what Profit, Pleasure or Honour he could draw from it; especially when, if what he says had not been true, it could be so easily disproved. That Author who publishes the other Description of *St. Kilda* (if it may be called another, for almost all that is valuable in it is borrowed from him) tho' he plainly shows himself to be his Rival, and abundantly disposed to differ from him; yet makes the most honourable Mention of him in several Places, which seems to me of no small Moment.

In the very first Paragraph of his Book, he refers to a Description of the Western Isles of *Scotland* by Mr. *Martin* Gentleman, printed *London* 1703; and Page 4th he again makes honourable Mention of his other Book, intituled, *A Voyage to St. Kilda*, printed

printed *London* 1698, adding these Words; " We choose this Author as a Witness to the Truth of this Part of our Account of the People of this Island, because all others who have wrote of it have been very lame, and in sundry Things mistaken, in any Relation they have given of it. He was there, *viz.* in the Year 1697, and knows this for his own Part by Experience: And, to do that Gentleman Justice, what he relates of it is generally good as they were then circumstantiated, and so the best Description any has given of this People and Island till now. *And adds,* Because that Book is out of Print, the Reader may take a few of his Remarks anent this Place, which are still genuine." And he concludes his Book with these Words; " If the Reader be curious to hear more of this remote Isle, its Inhabitants and Commodities, he may consult the above-cited Mr. *Martin's* two Books thereanent."

In several other Places he likewise cites him with Respect; yet it is very evident, that he wanted not Inclination to take Notice of any Escapes in him, as may be perceived by what is contained Page 38. in his correcting his Mistake about the Day of their anniversary Cavalcade, which Mr. *Martin* had said to be upon the Feast of *All Saints*, whereas that Author tells us it was upon *Mibaelmas-day*. This also may be seen more fully Page 35. in his Remarks upon what Mr. *Martin* says about their Religion, as also Page 37. Which Places abundantly show, that the Author wanted no Inclinations to expose the Failings in Mr. *Martin's* Account, and to recommend his own, tho' at his Cost. Notwithstanding of all which, he owns everywhere the great Use that he make of his Books,

Books, and speaks favourably of himself in many Places; which, being the Testimony of a Rival, ought to have great Weight.

It is true, on the other Hand, I am not to wonder at what you said about his Authority, seeing I have heard several other Gentlemen, for whom I have great Regard, speak with Contempt of it: But it were heartily to be wished, that these who are well acquainted with the Subjects about which he writes, would publish to the World his alledged Mistakes, that he himself, if alive, might have an Opportunity to defend himself as far as he is in the right, or to acknowledge wherein he has been in the wrong; or, if not, to furnish others with Matter of Enquiry: For no other, that I know of, has given any Account of so large a Part of the *British* Dominions, as the Western Isles are, with any tolerable Accuracy either before or after him.

I have no particular Concern in that Gentleman, nor do I anyway make myself a Party in his Cause; but I must be excused, if I be somewhat slow in giving Credit to Accusations, or in regarding the Censures even which the Learned and Good pass upon the Works of others. I have, partly by Reading and Observation about others, and partly by what I myself have abundantly felt and experienced, had Occasion to know so much of the fatal Effects of Pride, Envy and Emulation among the Learned, that of a long Time I have considered these as among the main Obstacles of the Advancement of valuable and useful Knowledge. I hope I shall be pardoned if I add some Things to check them; I heartily wish they could be entirely laid aside.

These were the first Evils that sprung up in the World, and they are the Roots and Sources of all other



other Evils; the Pride and Envy of one ambitious Spirit seems to have poisoned a great many others, and metamorphosed so many Angels into Devils: Man came also to be infected; and accordingly these have produced many dismal Mischiefs in all Ranks of Mortals, the Learned themselves not excepted. This seems to have moved *Aristotle* to destroy so many of the Writings of these Philosophers who wrote before him; which he might the more effectually do, when he had the Power and Interest of his Pupil *Alexander*, who was not himself quite free of the same Vice, to support him, and to promote his Design. Others in other Parts of the World, and particularly in this same Island, are said to have acted the like Part; and, by so doing, have deprived us of some valuable Monuments.

These have in a particular Manner been observable at such Times when Attempts have been made to reform either Religion or Learning: Then the Prince of Darkness seems to have roused his infernal Legions, to exert themselves with the utmost Vigour to obstruct both the one and the other, and to crush these who dare to make the noble and glorious Attempt; which we may easily see in the Histories even of these later Ages. In this they have made Use of Tools for their Purpose from amongst all Professions and Ranks of Men, and very frequently of these who were most highly esteemed by the several Parties. I could easily fill up a whole Volume with dismal Accounts of the woful Effects of Envy and Emulation among the Learned, but I must at present refrain myself.

I will not positively charge the Censurers of *Mr. Martin* with that high Degree of Envy which I have read of or observed in other Cases; but I am suspi-

suspicious, that some of the Leaders have not been perfectly free from all Tincture of it.

There is one Thing which I have taken Notice of in the Criticisms passed upon him, which is, That in his Title-page he is designed a Gentleman, and that in some Passages of his Book he would make the Reader believe he was the Son of a Person of considerable Figure and Wealth; whereas, say they, it is very well known he was of very low and poor Parentage.

As to this, I know nothing about it, and leave to every Person to judge as he thinks fit: But this I can say, That I have often observed, that, when Men have arrived at a high Degree of Wealth or Reputation, or both, they have been too ready to bear down, especially by indirect Ways, the laudable Endeavours of these whom they looked on as their Inferiors; fearing, as it seems, lest they may equal or excel them in any one Particular: This I suppose will be most frequently found in Upstarts. How happy a Thing would it be, if the Learned would lay aside all Pride and Envy, which so much prompt them to pull down the Works of each other, and would harmoniously join in rearing up the Temple of Wisdom! Give me Leave to add a short Story; That one Evening seeking a Gentleman, to receive more full Information about the Language of the *Terra Firma* of *America*, I found him with some Brother-masons, where I heard two Lines which I believe I shall not easily forget.

*And all the Dispute among Masons should be,  
Who the better shall work, who the better agree.*

It is easy for the Learned to accommodate these to themselves: They all pretend to join in building up that glorious Fabrick I have now spoke of; if they would do it to Purpose, and would avoid the Confusion of the *Babel-builders*, they must lay aside Pride and Envy.

*These thrice happy Days, Oh! when shall we see,  
When all the Dispute 'mong the Learned shall be,  
Who the better shall build, who the better agree?*

As to the Contents of the Scroll, which you say gave you so much Satisfaction, I now delay it. I am,

S I R,  
Your very humble and much obliged  
Servant, C.



To A. M. of D. E.

S I R,



THE Subject of this Letter leads me straight to you. You are one of the greatest Masters of the ancient *Scottish* Language I know, and withal, a great Friend to Christianity, and generally esteem'd for Justice, Honour, Generosity and

Bravery; and at the same Time well apprised of what I am now to write, *viz.* The Affinity between the most ancient Languages of these Islands, and that of the *Terra Firma*, or *Isthmus* of *America*, or *Darien*: The Subject is of Importance, not only as it may prove a Help to discover the Way and Manner of the peopling of that vast Country, and to solve the Questions that may be connected with it; but also as a Confirmation of revealed Religion, and to answer an Objection against that Account which we have of the Origination of Mankind in the holy Scriptures. The great Design of these is to promote Peace, Love, and Goodwill amongst the Children of Men, in Subserviency to *Glory to GOD in the highest*: To this End they tell us, that *GOD has made of one Blood all Nations upon the Face of the Earth*; that they are all sprung from one Male and one Female, and so are all Members of the same great Family, and ought to

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be



be kindly affectionate one to another, which the Apostle of the *Gentiles* represents as a Thing of the last Importance. These who advance against Religion the Objection that follows, counteract this noble Design, *viz.* when they tell us, that the Inhabitants of *America*, which is a Country of vast Extent, so great as to be reckoned not much less than all the rest of the inhabited Part of this terrestrial Globe together, are not descended from the same common Parents with the rest of Mankind, without pretending to account distinctly any other Way for it: The Reason which they give for it is this, say they, None of the Languages of this new World have any Affinity with these of the old World, which, say they, they certainly would have, if the Inhabitants of both were descended from one common Original. As to this Objection, it may not be amiss to observe, That it labours under some Disadvantages, such as, *first*, that it is a negative Proposition, and so cannot easily, if at all, be proven. *Secondly*, These who make this Objection seem to be chargeable with not a little Pride and Arrogance; for it supposes a more extensive Knowledge, than can be said to fall to the Share of any one human Creature, *viz.* to have considered, and attentively compared all the several Languages of both Worlds together, so as to be able to pronounce what they do, especially in a Matter of such Consequence as Religion is, and of that Nature where very ingenious People may be mistaken, as I may show. *Thirdly*, The Inhabitants neither of the old, nor new World, are obliged to these Gentlemen. This Objection has a Tendency to weaken the Motives to the Duties of Humanity, on both Hands, which is a Thing of a very pernicious Tendency.

But, waving these Things, it may be said, that really there is an Affinity between the ancient Languages

guages of the *British* Islands, and that of the *Terra firma* of the new World, which is otherwise called the *Isthmus* of *Darien*, as also the Gulph of *Uraba*, which, if found true, this Objection falls.

The Antiscripturists seem to have taken the Hint of this Objection from the Mistakes of some of the Christian Fathers, tho' otherwise well-meaning. I hope I shall not need to trouble you with a laborious Search into their voluminous Writings, to find out their mistaken Reasonings upon Things of this Nature, especially, seeing *Salmon*, in the 28th Volume of his modern History, which is his first concerning *America*, seems to give a tolerable Sum of them, it is in the Introduction P. 4th, and 5th.

“ The Ancients generally imagin'd that the  
“ Heavens constituted but one Hemisphere, and  
“ that the Earth was flat and round as a Table,  
“ serving as a Basis or Foundation to support the  
“ fine vaulted Roof over their Heads.

“ Even the Fathers laughed at those few Philo-  
“ sophers, who believed the Earth to be globular,  
“ and surrounded by the Heavens equally on every  
“ Side, and nothing was more exploded by them  
“ than the Notion of *Antipodes*. Is it possible, says  
“ *Lactantius*, that any can be so credulous to be-  
“ lieve there are a People or Nation walking with  
“ their Feet upwards and their Heads downwards;  
“ that Trees and Corn grow downwards, or that  
“ Rain, Snow and Hail should ascend to the  
“ Earth?

“ And *St. Austin* says, we are not to believe  
“ what some affirm, that there are *Antipodes* which  
“ inhabit that Part of the Earth under us, a Re-  
“ gion where the Sun rises when it sets with us,  
“ and the Feet of the People are opposite to ours,  
“ or that the Earth is in the midst of the World,  
“ encompassed on all Parts, and covered equally  
“ with the Heavens.” And speaking of the No-

tion some entertain'd of another Continent, he says, " It is not agreeable to Reason, or good Sense, to affirm that Men may pass over so vast an Ocean as the *Atlantick*, from this Continent to a new found World, or that there are Inhabitants there, all Men being descended from the first Man *Adam*."

It is the Observation of the learned Lord *Bacon*, That the Heresies, which have sprung up in latter Times, are little else than the Revival of some Errors of former Ages.

These unguarded Expressions, and crude undigested Notions of these pious Ancients, have furnish'd Hints, probably to some corrupt Minds, to such an Objection as we have now under Consideration.

In order to answer it, it will be fit to take Notice of that Vocabulary itself, or rather Specimen, as it is given us by *Waser*, so often mentioned, we find it in Page 186, 187, and 188 of his Book, named, his *Description of the Isthmus of America*, where we meet with these Words.

" My Knowledge of the *Highland* Language made me the more capable of learning the *Darian Indians* Language, when I was among them. For there is some Affinity, (*observe what follows*) not in the Signification of the Words of each Language, (*in this, I hope, by comparing these Words themselves, to show that this Gentleman, tho' he seems to be very ingenious, yet is really mistaken, and that we ought not to be rash in advancing Negatives as the Objectors do. Then he goes on*) but in the Pronunciation, which I could easily imitate; both being spoken pretty much in the Throat, with frequent Aspirates, and much the same sharp or circumflex Tang or Cant." *Which Words agree very well with what we have already said.*

" I learned



“ I learned (*adds he*) a great deal of the *Darien*  
 “ Language in a Month’s Conversation with them ;  
 “ for I was always asking what they called this and  
 “ that? And *Lacenta* (*their King*) was continually  
 “ talking with me.” And a little below says, that  
 some Words he still remembred, which he sets  
 down as a Specimen, *to wit*, writing them accord-  
 ing to the Pronunciation of *South Britain*, but that  
 of *North Britain* differs from it, as also that of  
 most of the World. The Affinity between the *A-*  
*merican* and the *British* will be the more obvious, if  
 they be writ in this latter Way ; and therefore,  
 in speaking on the Words that follow, I have also  
 set them down that Way, and added the Pronun-  
 ciation, as I learn’d it from some Gentlemen who  
 were there.

### WAFER’s Specimen.

*Tautab*, Father.

*Naunab*, Mother.

*Peonab*, Woman.

*Roopab*, Brother.

*Bidama Joquab Roopob*? How do you Brother?

*Neenab*, a Girl.

*Nee*, the Moon.

*Chaunab*, Go.

*Chaunab Weemacab* ; Make haste, run.

*Sbemorung* ; big, a great Thing.

*Eechab*, ugly.

*Paeecba* ; foh ! ugly !

*Eechab Malooquab*, (an Expression of great Dis-  
 like).

*Cotchab*, sleep.

*Caupab*, a Hammock.

*Cotchab Caupab* ? Will you go sleep in the Ham-  
 mock?

*Pā poonab eetab Caupab?* Woman, have you got the Hammock?

*Doolab,* Water.

*Doolab Copab?* Will you drink Water?

*Chicha-Copab,* Maiz-drink.

*Mamaubab,* Fine.

*Cab,* Pepper.

*Aupab eenab?* What do you call this?

This is Mr. *Wafer's* Specimen. To this I could add some few Words which I have pick'd up from *Europeans*, who have been in that Country, and with whom I have conversed; but it will be fit, first to consider these, and show their Affinity to the ancientest Languages of the *British* Isles, of these, there are two Sisters, the elder I take to be, as I have said, the ancient *Scottish*, the *Kilda* Dialect I take to be its simplest Shape, the younger is the *Welsh*. Of these *American* Words, some few are most a-kin to the *Welsh*, but the greater Part to the ancient *Scottish*, some resemble both; besides, it is observable, that in this Specimen there are single Words, and also some Sentences, the Sentences generally are Interrogations, these last, all of them resemble the *Welsh*, and make Use of their interrogative Particles, the *Welsh* hath some notable Daughters, the *Cornish* and the *Armoric* are two of them.

In this Letter I purpose chiefly to insist on the Affinity between the *American* Words and the ancient *Scottish*; as in another, I take Notice of a greater Affinity of some of them to the *Welsh*, but there is so great an Affinity of each to the other two, and such a Connexion among the Things I am now writing about, and so great a Necessity to make the Thing I am now advancing as fully evident, as I can, to the incredulous Objectors and others, that I beg to be excused, if I cannot avoid repeating

repeating the same, or like Things. The Matter is strange and new, and needs to be inculcated, and I could say much more on the Head.

Some OBSERVATIONS on the Words in Wafer's SPECIMEN.

*Tautab*, a Father ; thus *Wafer*, who writes it after the Way of the *South Britons* ; a *North Briton*, and the other *Europeans*, would write it *Tatab* ; *K. Tat*.

*Naunab*, this another *European* would write *Nanab*, a Mother ; for this the *Irish* have *Naing* in the same Sense, as also *Naim*, so they say *Naim Mor*, a Grandmother ; both to be seen in *Lhuyd's Irish-English Dictionary*.

*Poonab*, Woman, another *European*, at least a *North Briton*, would write it *Punab* ; for this the *Welsh* have *Bun* in the same Sense, as may be seen in *Davis's Welsh Dictionary*, as also in *Boxhornius* his *Lexicon Britannico-Latinum*, annexed to his *Origines Gallicæ*. *Lhuyd*, in his comparative Vocabulary, in the Word *Mulier*, has *Byn* and *Benyn* ; the *Irish* has *Bean*, their Diphthong *ea* is very often changed into *u*, when it passes into other Languages.

*Neenab*, a Girl ; the ancient *Scots* and *Irish* sound it as if written *Neean*, which is frequently to be heard in their common Discourse ; so I have heard them, when speaking to a Girl, use a Sound which if a *South Briton* were to write, he would set it down *Neean*, or *Neenae Voye*, that is, as the *Scots* say, *bonny Lafs*, or *good Lafs*.

*Nee*, the Moon, seems a Compound of the *Irish* Article *na* the, and *eig* the Moon, which being incorporated, and the *g* asperated, both which they do Times without Number, would be sounded *Nei*, the Moon, and from the Word in this Sense we may derive *Niv*, to shine, as also *Neiv*, both to be



be seen in *Lbuid's* comparative Vocabulary, in the Word *Splendeo*, as also *Neiv* and *Niavas*, for Light or Brightness, to be seen in the Word *Splendor*, much like the *Latin Mico*, to shine, which seems to be best derived from the *Celtic Mi*, which I could prove did of old signify the Moon, tho' now it be vulgarly used for a Month, the Space of the Revolution of that Planet.

*Chaunah*, go; the *Americans* found it as if written *T'shaunah*, or *T'shanah*; for by conversing with these Gentlemen who have been in the *Isthmus of Darien*, and who remembred some of the Words of that Language, I found they pronounced so. It signifies *go* in the *Imperative*, or *go away, begone, avoid*; it seems to be the same with the *Latin apage*, as we learn from the Phrase that follows in *Wafer*, viz. *Chaunah weemacah*, make haste, run; the *Celtæ*, or antientest *Britons*, have Words that agree with these, both in Sound and Sense, tho' they write them differently.

And first as to *Chaunah*, or *T'shanah*, the *Celtæ* have *Seanadh*, which they found *Shanah* in the same Sense. See it in *Begly's English-Irish Dictionary*, in the Word *avoid*, in the Phrase *to avoid the Kingdom, An Rioghachd do sheanadh*. Mr. *Lbuid* has also the Word in his *Irish-English Dictionary*, in Significations a-kin to this.

*Chaunah* in Sound and Sense, and at the Bottom is the same with the *English Word shun*.

*Seanadh*, the Antient *Scottish*, to shun, is in the Imperative *Sean*, which they found *Shan*, and their Diphthong *ea* very often passes into *u* in other Languages. The Affinity of the *American* to the Antient *Scottish* is a Thing of Importance; it will not be amiss to confirm it, by adducing another Witness of Honour and Credit, who I hear is now in this Country, and who was also a Witness to the Examination of my Proposals by very habile Judges. In the mean Time I am,

S I R,

*Your most obliged humble Servant.*



To the H. S. A. M. of-----.

S I R,

**Y**OU were the first Person of Eminence and Distinction, of those who understand our most ancient Language, who became acquainted with the Discovery I had made of its great Usefulness; you were then young, but were pleased to favour me as far as lay in your Way: And it is with Pleasure that I remember, that you were afterwards one of a pretty numerous Company of Persons of Note, many of whom were from the *Highlands* or *Isles*, who were present at a Meeting of the Society of Improvers, when they examined my Propositions, and testified your Satisfaction with the Etymologies I gave of the Names of some Countries and Places in *Italy*, (particularly the Hills on which *Rome* is built) as also in *Britain*, besides some other Incidentals which then were proposed; upon which that Society, of very eminent and learned Persons, were pleased to make me an honorary Member, as is taken Notice of in a Collection of Papers, &c.

I am confident you'll be yet more highly pleased, when you find, that this same Language serves a very noble Purpose, of defending revealed Religion against an Objection of the Anti-

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scripturists,

scripturists, which is mentioned in the preceeding Letters: In Answer to which I have undertaken to show, that there is a plain Affinity between the Language of the *Terra Firma* of *America*, and the antientest Languages of *Great Britain*, the Antient *Scottish* and *Welsh*.

As to the *Welsh*, it has been my very good Fortune, to be known to one of Eminence and Honour, who, besides other excellent Qualities, is well acquainted with the History and Language of *Wales*, and who is so good as to be willing to attest what I say about them: But I have not heard of another here who has any great Knowledge of them both.

But we are not so scarce of intelligent Persons of the Antient *Scottish*; and, hearing of your being come to this Country, I thought I could not find a better concurring Witness, being a Person highly esteemed for your Knowledge and Learning, great Honour and a very happy Temper, as well as for your high Rank. I beg then you'll forgive me for inscribing this to you: The Cause is noble, and accept of this as a Testimony of Respect from me.

In the Letter to *A. M.* of *D.* I have shown the Affinity of some of *Waser's* *Indian* Words to the Antient *Scottish*: In this I proceed to others, and first *Weemacab*.

The Word *Weemacab* is a-kin in its Signification to the Word *Chaunah*, and is very plainly an *Irish* Word, tho' they write it differently. See in *Lbnyd's* *Irish* Dictionary *Imtbigbim*, which they sound *Eemighim*, to go, or depart; see also several of its kindred Words in that same Place: So that here is a very plain Affinity both in Sense and Sound. The *Irish* Word indeed wants the *German* w, which the *American* Word, as written  
by



by *Wafer*, begins with ; but this is not an *Irish* Letter.

The next Word is *Seanorung*, big, a great Thing ; this I before observed has an Affinity to *Sean*, or *Shean*, big ; and *Ogh*, great or whole, entire, and *Roinn*, a Part. *Gh* in *Ogh* is not heard.

*Eechab*, ugly ; this they sound as *Eetsha*. The Antient *Scors* have *Eti* or *Eiti*, for ugly ; and *Sa* or *Sba* is added very frequently to their Words, as might be shown ; thus *Eitsha*. *Etseacht*, which is founded almost exactly as *Eechab* or *Eetsha*, signifies *Death*, the ugliest of all Things, or the *King of Terrors*. There are several Words a-kin to this.

*Pa Eeccha*, foh, ugly ; *Pa* is the Interrogative in *Welsh*, and being prefixed to a Word, augments the Signification of it, as is to be seen in many other Writers, sacred and prophane.

*Eeccha Maloquah*, (an Expression of great Dislike) such as, ugly, accursed, &c. *Malluighe* in the antient *Scottish* is accursed ; *Mallachd*, a Curse, *Mallighim*, to curse.

*Cotcha*, Sleep ; of this elsewhere.

*Caupa*, a Hammock, is founded *Capa*. This, with very little Variation, is a most general Word for a Covering in very many Countries. *Caba* in the Antient *Scottish* is a Cloak. Now not only our *Highlanders*, but these in *America*, yea, in *Africa*, use their Cloaks, or Coverings by Day, for Beds by Night to sleep in. This single Word might furnish copious Matter for a Dissertation.

*Pa poonah eetab Caupah* ? Woman, have you got the Hammock ? *Eetab* is the only Word not spoken to, *scil.* to get. *Ed* in the Antient *Scottish* is to get, *K. Et*, the Affinity is obvious. This might be also enlarged upon.

*Doolab*, Water, in the Antient *Scottish* ; *Tuil* is a Deluge, or Flood of Water. *Magis & minus non variant speciem.*

*Doolah copah*? Will you drink Water? *Ceobach*, in the Antient *Scottish*, is Drunkenness; and *Capa*, *Capan*, *Cuib*, *Cupa* and *Copan*, is a Cup, all which are relative to drinking.

*Chicha Copah*, Maiz Drink; this they sound *Tsheetsha*. This is a Kind of artificial Drink, described by several Historians; and both the Word and Thing seem to have no small Affinity to the Greek *Zobos*, the Latin *Zythus*, and our vulgar *Swats*, or new Ale. The *Greeks* have *Zew* and *Zuw*, *ferveo*, in our vulgar to *feethe*, and all these seem Imitations of the Sound of fermented Liquor, when it is a working; of which Sort this is.

*Mamaubah*, fine, or very good; this some who were there say, they constantly pronounce *Mamappah*; this seems to be the Effect of their affecting so much the Letter *P*. The Word seems to be a doubling the Antient *Scottish*, *Ma*, good, and adding *Ba*, also good, changing it into *Pa*, as the *Americans* do; so that 'tis a tripling the Word good. Another Gentleman I have heard sound it *mamauba*, as if *ma ma ba*.

*Cab*, Pepper; I know no *British* Word a-kin in sound, which signifies *Pepper*, yea, nor any in the Languages of the old World. In the new World the *Brasilians* have *Caim* in the same Sense, as *Megiserus* says.

*Au pah Eenah* has a plain Affinity to the *Welsh*, and imports what Name is he, or it, of.

I know nothing now untouch'd but what is contained in that Phrase *Bidama Soquah Roopah*, which others, would read *Bai da ma*, &c. How do you do? &c. *Bai* may be reconciled to the *Welsh* *Pa*, and the *Cornish*, and *Armoric* *Ba* Interrogatives.

*Da*, is; has a plain Affinity to the Antient *Scottish* *Ta*, is; and *ma my* to the Antient *Scottish* *mo*, which also signifies *my*.

*Soquah*

*Soquab Roopab* are the only two remaining Words; these might furnish Matter of much Discourse; *Roopab* I touch'd elsewhere. *Soquab* has an Affinity to another *American* Word, which signifies *to love*, and to several Antient *Scottish* Words, which are Expressions of Endearment: So that this Sentence might be improved to show an Agreement, even in *Phraseology*, betwixt these *Americans* and the Antient *Britons*. An antient *Scot*, when he speaks of his Brother, very often adds the Epithet *Dear*, which these *Americans* it seems also do; for, I think, I could prove this to be meant by *Soquab Roopab*.

*Bi da ma soquab roopab*, seems, Word for Word, to signify, How is my beloved (or blythe) Brother? *Soquab* certainly is a Word that imports something good and kind; for of that Nature are the Epithets which Men use in speaking to so near Relations.

*Labontan*, in his Dictionary of the *Algonkin-American*, has the Word *Sakia*, to love; the Word *Soquab* is a-kin to it in Sound, and by its Situation here we may infer it to be a-kin in Sense also, and both these seem to be a-kin to our *English* Word *Sake*, which we have Reason to think has antiently signified *Love*; so we say to do such a Thing for the Sake of such a one, is to do it for the Love we bear to him. If it be alledged, that in that Phrase, *Sake* may signify *Cause*; I answer, that *Cais* in the Antient *Scottish* signifies also *Love*, and perhaps this may be the Meaning of it in that Way of speaking; so that the *Phraseology* of this *American* Sentence seems to be precisely the same with that of the Ancient *Scots*; for the Ancient *Scots* say, How do you, dear Brother? And the other says, How do you, beloved Brother?

The *Indian Soquab* may be also easily reconciled to the Antient *Scottish Sogh*, Prosperity, good Cheer, Dainties,



Dainties, and *Soagh*, or *Suaigh*, prosperous, successful, which are the same with *Sona*, prosperous, blessed, happy; whence comes the Antient *Scottish Sonas*, Prosperity, Happiness: Hence is our vulgar *sonse*, *sonsie*, and these again seem to be a-kin to *Son*, Cause, Sake, Love. And it seems not improbable, that the literal Meaning of *Bida ma Soquah Roopah*, may be, How does my sonfy little one, or Brother?

The Antient *Scottish So*, in Composition especially, and which I take to be the Contraction of *Sogh*, (for *gh*, Times without Number, is not founded strongly, either in the *English* or Antient *Scottish*) seems to be much the same with *eu* in Greek, and *bene* in Latin, in Sense; (which last, by the By, seems to be easily reconcilable to the Ancient *Scottish*, *bin*, sweet) I say this *so* or *sogh*, in Compounds, signifies good, precious, or dear, which agrees to our present Purpose: So they say *Soigheam*, for a precious or dear Stone; the latter Part of the Word is the same with the Latin *Gemma*, the former is precious or good, for so *Lbnyd* explains it, *Geam mbaith*, or *Cloch uasal mbaith*, in Effect a dear Jewel, a Phrase often used with Respect to these whom we highly esteem and love.

I could enlarge much more on this, and both confirm what is above, and prepare for what is to follow, by attempting the Etymology of this Word, which may be very well from the Antient *Scottish Og*, young, with the *Sibilus* prefixed to it, or the Article *se*, which they do Times beyond Number, and then incorporate it with the Word; and Youth being disposed more strongly to Cheerfulness and Mirth, and it being natural for the elder (for Love descends) to wish well to the younger, the Words that are a-kin to it, may signify *cheerful*, *merry*, *prosperous*, *beloved*, &c.

I could

I could throw more Light into this Word out of other Words of the Antient *Scottish*, and into others of this *American* Vocabulary, but I must contract, and come to the other Word *Roopab*, which I have left to the last, because, if Need be, I could say very much about it. I tell in another Letter, that I conceive this to have an Affinity to an Antient *Scottish* Word, which signifies *very little*, and to two *Welsh* Words which import the same: I also gave it as my Opinion, that this Word primarily denotes the *younger Brother*, and might be afterwards transferred to signify *a Brother*, generally speaking. To confirm this I tell, that the *American Brasilians* have one Word to signify the *elder Brother*, whom they call *Requeyt*, and another to signify the *younger Brother*, whom they call *Rebure*; the former seems to be compounded of *Rae* or *Re*, a superlative Article, and *Ceid K. Ceit*, the former, or first, which are sounded *Keid* and *Keit*, according to the Rules laid down before; and the Ancient *Scots* have no *qu*.

The latter *Rebure* is made up of the same *Rae* or *Re*, and *beare* in the antient *Scottish*, short, little. Their Diphthong *ea*, Times without Number, when it passes into other Languages, is changed into *u*. Now *Rebure* in Sense is the same as *Roopab* in the *American*, and *Rubbag*, very small, in Ancient *Scottish*, and *Rbwybach* in *Welsh*; nor does it differ much in Sound, the Letter *r* being much affected by some Nations. The second Part of it *bure*, is not far from the Latin *Puer*. I could alledge some Things to show, that the ratio of the two Latin Words *Aba* and *germanus* did correspond to this.

The *American* Words end in *a*, which the *British* want; this was also the Way of the *Saxons* and old *English*, in Compare with our modern Pronunciation, as we see in *Benson* and *Lbnyd*.

The

The Affinity betwixt the *Indian* and *British* Words will appear the more easily, if we write the first as a *North Briton*, or other *European* would do the same Sounds, which I have done in the following Table, and placed the *British* Words opposite to them, which are a-kin in Sense.

N. B. That K. stands for the *Kildan* Dialect, W. for the *Welsh*, and A. Sc. for the *Antient Scotch*.

<i>Tatab</i> , Father.	<i>Tat</i> . K. <i>Tad</i> . <i>Taduys</i> . W.
<i>Nanab</i> , Mother.	<i>Nainn</i> and <i>Naing</i> , A. Sc.
<i>Punab</i> , Woman.	<i>Bun</i> , W. <i>Bean</i> , A. Sc.
<i>Rupab</i> , Brother.	<i>Rbwybach</i> , very little, W.
<i>Bai</i> or <i>Pai</i> , how.	<i>Rubbag</i> and <i>Robeag</i> , A. Sc.
<i>Da</i> , is.	<i>Pa</i> , W.
<i>Ma</i> , my.	<i>Ta</i> , A. Sc.
<i>Soquab</i> .	<i>Mo</i> , A. Sc.
<i>Neenab</i> , a Girl.	<i>Sogh</i> , A. Sc.
<i>Nee</i> , the Moon.	<i>Neenae</i> , A. Sc.
<i>Tshanab</i> , go.	<i>N'ei'</i> , A. Sc.
<i>Weemacab</i> .	<i>Shan</i> or <i>Shean</i> .
<i>Shannorong</i> , big, a great	<i>Eemig</i> or <i>Imthig</i> .
Thing.	<i>Shean ogh roinn</i> , A. Sc.
<i>Eecba</i> , or <i>Eetsha</i> , ugly.	Great, big, Part.
<i>Pa</i> , an Interrogative.	<i>Etisha</i> , A. Sc.
<i>Cotcha</i> , or <i>Cotscha</i> , Sleep.	<i>Pa</i> , W.
<i>Capa</i> , a Hammock.	<i>Cwsg</i> , W. <i>Codladh</i> , A. Sc.
	<i>Caba</i> , a Cloak, a Cover-
	ing.
<i>Eetab</i> , get.	<i>Ed</i> , A. Sc. <i>Et</i> , K.
<i>Dulab</i> , Water.	<i>Tuil</i> , a Flood, A. Sc.
<i>Copab</i> , Drink.	<i>Ceobach</i> , Drunkenness, A. Sc.
<i>Memaba</i> , fine.	<i>Ma, ma, ba</i> , good, good,
	good.
<i>A</i> .	<i>A</i> . W. Interrogative.
<i>Eenab</i> , to call.	<i>Enwi</i> , W. to name.





To H. E. J. G. E. G. of S. C.

S I R,

I Have in some foregoing Letters shewn the Affinity betwixt these Words of the *Terra firma* of *America*, which Mr. *Waser* gives us in his Description of its Isthmus', and which *Hubner* and some other Authors represent as the first Province of that *Terra firma*; and these of the ancient *Britons*, I mean, the ancient *Scots* and *Welsh*. I might have attempted the same Thing as to some other Words which I have collected by conversing with these Gentlemen of our Country who were in the *Darien* Expedition about the End of the last Century. I have carefully sought out, and I believe found, all these of them who are in or near to this City, and frequently conversed with them, and yet continue to do upon Occasions. From these I have learned the Way how the *Americans* pronounce the Vocables in *Waser*, which otherwise I might readily have mistaken, to wit, if I had founded them as other exotick Words which are written after the same or in a like Manner.

From these I have also learned some few Words more; and among them I have found one of the Roots of the *Latin* Language better, and more plainly preserved than I believe is to be found anywhere else; tho', when I come to speak of it, I hope to show that both the ancient *Scots* and *Welsh* have Words a-kin to it. It may probably seem very

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strange

strange to some, that a lost Root, or (as learned Men call them) one of the *Radices deperditæ* of the *Roman* Tongue, should be preserved better at such a vast Distance than anywhere else : But I am confident, that you, whom I always found ingenuous and candid, and open to Light and Conviction, and a great Favourer and Promoter of valuable Knowledge and Learning, will agree to it, when you hear it ; yea, I hope to show, that that *American* Word is founded upon Reason, as many other Words are ; tho' this be a Thing which has been very little or not at all observed heretofore, as far as I know.

If I am not mistaken, you delight much in ingenious Discoveries of all Kinds ; and there are not a few of these who have had the Advantage of liberal Education, who take Pleasure in judicious Criticisms even upon the *Latin* Language. Yet, seeing I am told, that, besides these whom I have already conversed with, there are some others of very good Families, and who have distinguish'd themselves in their several Spheres, who yet survive in some distant Places of the Country, and from whom, by what I have heard of them, and the small Acquaintance I myself had once with some of them, I may expect every Thing that's gentlemanly, and a Readiness to promote every Thing that tends to the Support of Religion and Learning, especially when connected with the Honour and Benefit of their Country : For this Reason, and in the Hopes I may augment my Stock of *American* Knowledge, I delay the Writing about these, and shall essay first to entertain you with some Things which to me seem more strange, to wit, the explaining proper Names

Names which we meet with in the Accounts of *America* out of the ancient *British* Language. E. S.

I have already hinted at this, in that Passage taken out of the *Turkish Spy* cited in the Letter to the H. G. V. E.

It is true, there are some very general Mistakes (as I think) about that Book and Author, which perhaps I may afterwards set in a better Light: But I reserve these to their proper Place.

Seeing his Majesty hath chosen you to be Governor of one of his most considerable Provinces in his *American* Dominions, and you are in a short Time to sail thither, I embrace this Opportunity of testifying the grateful Sense I have of your manifold Civilities to me, and at the same Time I pursue my main Purpose of shewing more and more the Affinity betwixt the ancient *Britons* and *Americans*.

You were pleased to honour me, with the Concurrence of the other Magistrates of your Town, with the Burgesship of *Linlithgow* and some other Civilities, upon my presenting an Etymological Epigram upon that Place. You were pleased to testify very great Esteem and Friendship at *London*, particularly in the Meetings of that very Learned and Polite Body, the Society of the *British* Antiquaries, whom I have all the Reason in the World to remember with the greatest Honour and Respect. There you were pleased to give me Elogiums far above what I deserve, and which I had Reason to be ashamed of, as also in every other Place where I had the good Fortune to see you.

These are sufficient Reasons for me to inscribe this to you, in which I endeavour to show, that the Names of Places and Persons in *America* are significant, according to their Natures in the old *British*



Languages ; I mean, these of the *Terra firma*, and the adjacent Countries and Isles. This, I hope, will be the more acceptable and entertaining to you, that the whole of what I write tends to prove that the *Americans* are descended from the same common Parents with the Inhabitants of the old Continent.

But tho' my chief Purpose be to explain the proper Names in the *Terra firma*, yet, in the Way to this, I shall speak a little to these Places which *Columbus* and the *Spaniards* first discovered, which were these Islands which are called the *Antilles* ; a general Word, which in our large Maps comprehends all these Islands which we see beyond *Bermudas* towards the Gulf of *Mexico*, and may take in the *Lucaian*, the *Bahama* and the *Cairibee* Isles. The Word *Antilles* is very suitable to them, signifying *Water-lands* : For *An* is Water, and *Tealla* Land, in the *A. Sc.* *Tealla* is the same with the *Latin* *Tellus* ; and indeed the Word, which signifies an Island, in many Languages imports *Water-land*.

The particular Place where *Columbus* and the *Spaniards* first landed is called by *Wytfleet* in his *Augmentum Ptolemaicae*, Descriptions or Supplement to *Prolemy's* Geography, p. m. 11. *Cuanabi* or *Guanabani*. Now, both these *American* Words signify the same Thing, to wit, a Bay or Harbour or Sea of Water ; for *Cuan* is a Bay or Haven, and *Ab* is an old *Scots* Word for Water, to be met with in this Sense in *Martin's* Description of the Western Isles, as also in Doctor *Irvine's* *Nomenclatura*, in the Word *Avus*, which is the Name of a Water in *Argyll* Shire, as *Abus* signifies the *Hum-ber*, that great River in *England*.

*Guanabani* signifies the same Thing ; for *Guan* is the same with *Cuan*, C and G being both Palate-Letters, and *An*, or with the Aspiration *Han*, is Water ; or thus, *Guannaban*, the Bay of Water ; The *I* at the End seems to be the *American* Termination.

It is very obvious, that this was a very fit Name for a Place into which they put in with their Ships, and landed their Men : In the old World, there were many Names which imported the same Thing, such as *Calathusa*,

*busa*, which is nothing else but *Caladh*, *Kild Calarbh*, a Harbour, and *Uisg*, Water.

I think I could in like Manner explain the Words *Lucaian*, *Caribee* and *Babama*, each of which comprize a Clustre of Islands; but I must not now dwell upon these. But there is a Story related by the same *Wytfleet* in the foresaid Book, which seems to deserve Notice, and can't but be somewhat entertaining to every true-hearted *Briton*, and especially to every *Caledonian*, and consequently to you who are so great a Lover of your Country; to wit, about Saint *Andrew's* Cross, which is said to be had in high Veneration among these *American* Islanders: It will be a little diverting in the Midst of Etymologies, which, tho' fought after by and agreeable to the Curious and Rational, yet to many others are but dry and insipid; which is one Reason why I intermingle some other Things frequently with them.

Take it in the Sense of *Wytfleet*, thus, p. m. 12. which in Substance amounts to this, &c. when the *Spaniards* were in the *Magna Insula Indice Hayti*.

“ When the Bell rung for Evening-Prayers, the *Spaniards*, according to Custom, bowed their Knees, and sign'd themselves with the Cross. The *Indians* did imitate them with great Reverence, falling down on their Knees, and joining their Hands together (rather, as I think, for Imitation than for any other Reason) tho' there are severals who think, that the *Indians* had the Cross in Veneration long before the Arrival of *Columbui*. *Gomara*, Book 3. Chap. 32. tells, That Saint *Andrew's* Cross, which is the same with that of *Burgundy*, was in very great Veneration among the *Cumans*, and that they fortified themselves with the Cross against the Incurfions of evil Spirits, and were in use to put them upon new-born Infants; which Thing very justly deserves Admiration. Neither can it be conceived how such a Rite should prevail among Savages, unless they have learned this Adoration of the Cross from Mariners or Strangers, who, being carried thither by the Violence

“ of

“ of Tempefts, have died or been buried there; which  
 “ without all Doubt would have alfo happened to that  
 “ *Andalusian* Pilot who died in the Houfe of *Columbus*,  
 “ unlefs he had been very skilful in Sea-affairs, and fo  
 “ had obferved his Courfe when he was hurried away  
 “ with the Force of the Storms: It is very credible,  
 “ that many of thefe who are generally reckoned to  
 “ have been foundered at Sea did really meet with Acci-  
 “ dents of this Kind. But the *Accufamilenfes* bring  
 “ another Reason of adoring the Crofs, and which  
 “ feems nearer Truth, to wit, That they had received  
 “ by Tradition from their Forefathers, that formerly a  
 “ Man more glorious than the Sun had paffed through  
 “ thefe Countries, and fuffered on a Crofs.”

Before I leave thefe Iflands, it may not be amifs to take Notice of the *Indian* Name of *Hispaniola*, which is fo famous in all the *American* Hiftories, and is very large in Compare with many of its neighbouring Ifles; it is called *Hayti*, or, without the Afpiration, *Ayti*, as *Wytfleet* writes it. Now, *I* or *Jagh* is an Ifland; fo *I Columkill* is the Ifle of *Columkill*: This a *South-Briton* would found as *Ai* or *Ay*; and *Ti* is great in the *Kilda* Dialect, and *Di* in the vulgar Shape: And I very well remember, that a certain Nobleman, whom I very much honour, told me, That he had a little before been reading an Account of the *Antilles*, and that he had obferved that *Di* fignified a great Man or a Lord among them.

And this perhaps is what is meant by the *Dey* of *Algiers*, &c. the Lord or great One of *Algiers*.

It may not be amifs to take Notice, that they gave to their Kings the Name of *Cazique*, which Authors oft write *Cacique*. This has a great Affinity in its Pronunciation to the ancient *Scottifh* *Gaisghe*, *Kild* *Caische*, fignifying valorous or valiant. Now, Words of this Signification were much ufed in the Designations of Princes in feveral Parts of the World: So *Galgacus*, the Name which *Tacitus* gives to the General or Prince of the *Caledonians*, fignifies the fame Thing. Vide *Lbuya's* Dictionary. I could fhew that the other Words,



Words, which the *Indians* used to signify their Princes, amounted to the same Thing: But I must not now dwell long upon these Islands. Let us now steer our Course towards the *Terra firma*: And first, to that Part of it which *Hubner* describes before the rest, and where our brave, tho' unfortunate, *Caledonians* did first land, and where they beyond all Question did display the Saint *Andrew's* Cross in their Colours, as my Friend Captain *William Murray* assures me they did, who was himself their Standard-bearer, as others of them also have told me, during the whole Time he was there, and is indeed a Gentleman as brave as his Sword.

The first Part of that Country which offers itself to View is that high Mountain which I mentioned before, to wit, *Tapaconnti*, as our *Europeans* called it to me: This is overgrown with great and tall Trees up to the very Top, as *Waser*, and Mr. *Borland* a *Scottish* Minister who was in that Expedition, write of all the Hills there. Now, *Taip* in *A. Sc.* is a Mass or Heap, and in *Welsh* it is a Rock or Cliff. *Conn* or *Connadh* is in *A. Sc.* Wood, and *Ti* in the *Kilda* Dialect is Great, in the vulgar *Di*. *Tap* is also in *A. Sc.* the Top of a Mountain, as well as in vulgar *Scottish*, as I am told by a very good Hand.

The next Thing we meet in the Way are some Islands scattered along the Coast, called by *Waser* and others, *Sanbalas* or *Sanbalos*. This seems compounded of three *A. Sc.* Words, *Se An Bala*: *Se* is The, *An* is Water, and *Ball* a Place, The Water-Places; which, how fit a Word it is to signify Islands, I leave to every Person to judge.

The next Thing we may observe here is the great River of *Darien*, which is otherwise named the Gulf of *Uraba*, as we may see in *Wytfleet* and *Borland's* Books and Maps. Now, I told in one of my former Letters, that *Darien* in the *A. Sc.* very fitly signifies a great Water; *Dear* is great, and *Inn* Water: And that it really is so, I appeal to all Authors, and particularly *Waser*, who, when he mentions it, still speaks of it as a great River.

And that this is the genuine Meaning of the Word,  
 We

we may the more readily believe, that this is also the Signification of the other synonymous Word, *The Gulph of Uraba*, which last Word also signifies great Water. That *Ab* signifies Water we have already observed, in explaining the Word *Cnanabi*: *Ur* may also signify Great in *A. Sc.* Mr. *Lbuid* has in his Dictionary *Ur* Noble, and *Er* Great, which are a-Kin both in Sense and Sound. And Mr. *Ray*, in his Treatise of Quadrupeds, tells us, that *Ur* in the *Teutonick* did signify Great, which is also a Sister-Language. See p. 70. *Urus* Germ. Urocks vel Aurocks. *Ur enim vel Sylvestrem, vel Magnum, & Vastum, & Maximarum Virium* Germ. *Antiquis significabat.*

*Cesar de Bello Gallico, Lib. Qui Uri appellantur Magnitudine sunt Paulo infra Elephantos Specie, & Colore, & Figura Taurorum. Magna vis est eorum, & magna Velocitas, Amplitudo Cornuum, & Figura, & Species, multum a nostrorum Boum Cornibus differt. Mentzeli Epham. Germ. Dea. 2. Ann. 2. Obf. 7. Urus, vastum, Prægrande & Aspectu, Horrendum, Sylvestrium Boum Genus, Borussia, Livonia, &c. Incola. Non infrequens pugnantium cum Ursis, Apris, &c. Regiementi Borussia exhibitum Speculaculum: Cum occiditur Cerebrum, Craniumque Maschum penitus reddebet.*

By this we may see, that *Uraba* may very probably signify the great Water, and so it is synonymous to the Name *Darien*: And without all Doubt it is a very great Argument of the Truth of an Etymology, when the several synonymous Words signify the same Thing.

I could easily go on and explain the Names of other Rivers, and some Things else mentioned by the Describers of this Isthmus: But these may be the Subject of other Letters, especially if I also speak to the Affinity in Custom between these *Americans* and our ancient *Britons*. *I am*

*T. E's very humble and*

*very much obliged Servant,*

*D.*



*A LETTER to Archimedes the old Caledonian, the first Mathematician of the Age, about the remote Antiquities of Great Britain.*

SIR;

**Y**OU were pleased, the other Day, to desire me to put in Writing some Things which you have heard me say about the remote Antiquities of the *British* Isles, and the Reasons I had for them. — In obedience to you — You'll please to remember, that I acknowledged I was of the Mind, that these Isles received their first Inhabitants from the nighest Parts of the Main-land; and, accordingly, as these changed their Masters, so we received different Colonies from them.

It must be owned, that the remote Antiquities of most Nations are very much over-run with Fable. This is not to be wondred at in these Historians who wanted the Light of Revelation, but even these, who have had that Advantage, seem not to have adverted to some Things, and to have much mistaken some other Things, which might have been no small Helps to them in these Matters. The ordinary Bounds of a Letter will not allow me to enlarge upon these Things, which yet otherwise would throw Light into what I am to offer: I shall therefore wave these, and mention some Things which seem to me to assist us in tracing out our highest Antiquities; and first, I think,



it is not amiss to mind you of an Advice given by the illustrious *Leibnitz* in this Affair, as to Enquiries of this Nature, in his *Collectan. Etymol.* Vol. I. p. 153. in these Words, *Denique ad perficiendam, vel certè valde promovendam, literaturam Celticam, diligentius lingue Hibernicæ studium adjungendum censeo, ut Lbuidius egregiè facere cepit.*—*Ex Hibernicis, vetustiorum adhuc Celtarum Germanorumve, &c, ut generaliter dicam, accolarum oceani Britannici Cismarinorum antiquitates illustrantur.*

*Et si ultra Hiberniam esset aliqua Insula Celticæ sermonis, ejus sçlo in multò adhuc antiquiora ducere mur.*—And, p. 147. he declares his own Purpose to apply himself to study that Language, a Dictionary of which was published about that Time in *Lbuid's Archaeologia Britannica*, which he there speaks of. I shall not pretend to enter into the Spirit of this great Man's Reasoning in this Place; but only add, That he seems to have thought, that, by this Advice, he furnished us with a Clew to guide us in our Researches into manifold Antiquities.

As to these of our Isles, I know of no great Helps from the antient *Greek* Authors, their Knowledge of them seemed chiefly to flow, partly from the *Phœnicians* and *Carthaginians*, partly from their own Colonies at *Marsilles*, both which considered these Isles chiefly in the Way of Trade; but, as far as I know, have not transmitted any Accounts about our various Colonies, nor pretend to have left any great Numbers of their own Countrymen here; yet some Use may be made of the very Names they give to this Isle, which I may, perhaps, elsewhere take notice of to be *Irish* rather than *Welsh*.

As to *Roman* Authors, *Cæsar* seems to be the antientest who has left us any satisfying Accounts  
either

either of *Gaule* or *Britain*. He came hither to conquer and reduce the Isle to be a Province of the Empire, and has left us some Accounts, which seem to contain the best Scheme of our remote Antiquities, if they be carefully compared together.

To this Purpose it may be fit to consider what we meet with in his *Comm. de bello Gall. Book 2. Ch. 4.* where, speaking of the Inhabitants of the *Gallia Belgica*, or that Part of the Main-land nearest this Isle, he tells us, " That he had got this Information from the *Rhemi*, who bordered on the *Belgæ*, and were themselves *Gauls* or *Celts*, that the most of the *Belgæ* were descended from *Germans*, who had been of old brought over the *Rhine*, and had settled themselves there, being induced to it by the Fruitfulness of the Soil, and had expelled the *Gauls* who inhabited there before." *Plerosque Belgas esse ortos à Germanis, Rhenumque antiquitus transductos, propter loci fertilitatem ibi consedisse, Gallosque qui ea loca incolerent, expulisse.*

These Words plainly suppose, That that Country was inhabited by *Gauls* before the *Belgæ* came into it, who expelled them; so that these *Gauls* had Opportunity to have sent Colonies into *Britain* before the *Belgæ* came among them; and seeing these *Belgæ* expelled them, it is highly probable that Numbers of them retreated into *Britain*, which was so nigh them, and where they might be safe for some Time from such troublesome Neighbours; But we shall find, that in process of Time, when they themselves multiplied, they also made their Invasions upon this Isle, and got, by Degrees, Footing in it; so that there came to be then two Kinds of People here, and this was the State in which

Cæſar found this Iſle when he came into it. Thus he ſays, *lib. 5. cap. 12 & 14.*

*Britanniæ pars interior ab iis incolitur, quos natos in inſula ipſa memoria proditum dicunt: maritima pars ab iis, qui, prædæ ac belli inferendi cauſa, ex Belgio tranſierant: qui omnes ferè iis nominibus civitatum appellantur, quibus orti ex civitatibus eò pervenerunt, & bello illato ibi remanſerunt, atque agros colere cœperunt. Hominum eſt infinita multitudo, creberrimæque ædificia ferè Gallicis conſimilia: pecoris magnus numerus.—Næſcitur ibi plumbum album in mediterraneis regionibus, &c.* It will not be amiſs to conſider alſo what we have, *c. 14.* *Ex his omnibus longè ſunt humaniſſimi, qui Cantium incolunt: quæ regio eſt maritima omnis, neque multum à Gallica differunt conſuetudine. Interiores plerique frumenta non ſerunt, ſed lætæ & carne vivunt: pellibusque ſunt veſtiti. Omnes verò ſe Britanni vitro inſciunt, &c.*

Theſe Places ſpeak plainly of two Sorts of People here, the one whom they fancied to be *indigenæ*, or *nati in ipſa inſula*, as knowing no better, but could be no other than the Progeny of thoſe who had come over ſo anciently, that they had no Tradition of it; the other was of theſe who had come over afterwards, *prædæ aut belli inferendi cauſa, &c.* The firſt were the Deſcendents of the Inhabitants of *Belgium*, when poſſeſt by ancient *Gauls*; the ſecond came from the ſame Country afterwards when poſſeſt by theſe *German Belgæ*, who had moſtly expelled theſe ancient *Gauls*; the one the Anceſtors of the ancient *Scots*; the other of the *Welſh*; as I hope afterwards to ſhow.

All this is both confirmed and illuſtrated from that Paſſage of *Tacitus*, in his Life of *Agriçola*, *In univerſum tamen æſtimanti, Gallos vicinum ſolum occu- paſſe,*



*passe, credible est, Eorum sacra deprehendas, superstitionum persuasione. Sermo haud multum diversus.*-- These Things compared with some other Things, will help us in our Enquiries into our Antiquities, and this Passage of *Tacitus* might be improved to confirm the Distinction betwixt the old *Gauls* and the *German Gauls*; to account for the Reason why many came from *Gaul* to *Britain*, to learn the Discipline of the *Druids*: But I must keep within the Bounds of a Letter.

You will probably enquire, whether the Language of the ancient *Gauls* was the same with that of the ancient *Scots*? Whether their Customs were the same? To which I answer,

1<sup>st</sup>, We shall find that the Language of the ancient *Gauls*, as distinct from the *Belgæ*, who were comparatively but new Incomers, was the same (allowing for Distance of Time) with that of the ancient *Scots*. This appears in the *Vergobretus* of the *Edui*, the *Vertiscus* of the *Remi*, the *Cingetorix* of the *Treviri*, the *Vercingetorix* of the *Arverni*, who were all noted *Gallick* Nations, and in very many other proper Names of Persons and Places. *Vergobreathus* was the chief Judge of the *Hedui*, who had the *potestas vitæ & necis*. The *Irish* have *Fear go breath*, the Man of the Judgment; which is as near as their Letters will allow, for they want *v* Consonant. The *Welsh* have nothing nearer in that Sense, than *Gur am brautl*. Permit me to subjoin the Note which *Godwin* gives, who comments on this in *usum Delphini*, which is, *Hodie magistratus Augustoduni, quod Heduarum est Caput, & in biennium eligitur. Viere dicitur; quo nomine in tota Gallia nullus alius insignitur, ut antiqui nominis media pars remansisse videatur*. Let this be a Sample of the rest. I could

could confirm this by showing, that the Names of every Thing that is great in *Gaule*, such as their capital Rivers, these of their great Mountains, that I have considered, are mostly *Irish*, and not always *Welsh*.

As a further Proof that the ancient *Gauls* peopled first all *Britain* in some Measure, before the *German Gauls* came over, (whom I consider as the Ancestors of the *Welsh*) the Names of every Thing that is great, almost from *Kent* to *St. Kilda*, is *Irish*, and the *Welsh* are frequently at a Loss to explain them, *Kent* or *Cantium* is the *Irish Ceann*, a Head being a Head-land, as *Cæsar* calls it, a *Welshman* would call it *Pen*; as in *Penzanz* in *Cornwall*, and *Pembroke* in *Wales*; the first means *caput* or *Promontorium Sanctorum*, the other *caput terræ* or *regionis*, in their Language.

Mr. *Edward Lbuid*, the Author of the *Archæologia Britannica*, tho' a *Welshman* himself, yet owns this fairly and fully, that the *Welsh* are at most but a secondary Colony of this Island, and that the Ancestors of the *Scots* were their Predecessors even in South *Britain*. This he did first, in a Letter to the *Welsh* in their own Language, prefix'd to the *Archæologia Britannica*, but since english'd and printed at the End of Bishop *Nicolson's Irish* historical Library, and gives Reasons for it, which I do not hear any Person has attempted to answer. Mr. *Thomas Innes* indeed, in his *Critical Essay*, gives us another Scheme of our Antiquities, but never offers to answer Mr. *Lbuid's* Arguments, even tho' he seems to have read that Letter. The said Mr. *Lbuid* owns the same Thing in his *Adversaria posthuma, de fluviorum, montium, urbium, &c. in Britannia nominibus*, vid. p. 264, 265, 273. In the 264 he

he owns that the Rivers in South Britain named *Asc*, *Ifc*, *Osc*, *Ufc*, and varied by the Moderns into *Ax*, *Ex*, *Ox*, *Ux*, are nothing else at the Bottom, but the *Higbland* or *Irish Uisge* or *Easc, Water*. The same Thing is owned also in Bishop *Nicolson's Scots Historical Library*, and in *William Baxter's Glossarium Antiquitatum Britannicarum*, in more Places than one; and I remember, in another Place *Lbuid* owns, That it was not a Word in any Dialect of the *Welsh* in that Sense. And p. 273, we have these Words, *Ex fluviorum nominibus apud Cambro-Britannos, quedam sunt ipsis indigenis non intellecta, ut Havren, Sabrina, Dyvi, Toui, Tav, & pleraque majorum fluminum nomina. Alia linguæ Britannicæ periti facile interpretantur.* Now our *Higbland* Language especially explains the Names of every Thing that is great, particularly their great Rivers, as *Sabrina*, now the *Severn*, this signifies a strong Sea, *Sab* in *Irish*, as *Lbuid* has it, is *strong*; *Rian* is one of the Words in his Dictionary, signifying the *Sea*; or *Saobb* is *raging, furious, mad*; *Rian* the *Sea*; how well this agrees to the *Severn*, is known to these who have either read of its Nature, or seen it for the Space of one Day. *Cambden* mentions its daily Rage in his Account of it. *Tamesis* or *Tamis*, as to its later Part is *Isis*, the same with *Uisge* or *Easc, Water*; *Tam*, the first Part of it, may, in effect, be the same with *Tamb*, *still, quiet*, for which Qualities that River is remarkable; or if we shall deduce it from *Tame*, the Name of another River, *Lbuid* has *Taom* in his Appendix for *Ooze*, which, at the Bottom, is but the same with *Uisge, Water*; for I have long ago observed, that they have many Words which seem primarily to have signified a *Fluid* or *Liquid*, which, in time, they came to appro-



appropriate some to one Sort of Fluids, some to another ; such as to a Fountain, a River, the Sea, &c.

*Ouse* is the Name of the River that runs through *York*, and of many others in *England*, which I have partly seen ; this signifies nothing at all in *Welsh* ; but is very obviously the same with *Uisge*, *Water* in *Irish*, I shall not trouble you with more Instances of this Kind in this Letter. I shall now endeavour to reconcile this with the common Opinion, that our Ancestors came from *Ireland*, and that under *Fergus* our first King. I shall also offer you some few Thoughts about the *Picts*, who made so great a Figure in this Isle pretty early. As to the first, as far as I remember, our Historians say, that the *Scots*, our Ancestors, were in *Britain* before *Fergus* I. but pretend they were not united under one ioveraign Prince, but lived under different Chiftains, and being much vexed with some neighbouring Nations, particularly the *Britons* or *Welsh*, they called over *Fergus* an *Irish* Prince to their Help ; who did them so many good Offices, that they chose him for their King. There is nothing in this inconsistent with the above Scheme. The first Colonies that came into this Isle, and which, I suppose, did, in Time, people *Ireland* also, might multiply so much there, especially if they were strengthened by some People that came to that Isle from other Places, as the Story of the *Milesian* Colony seems to insinuate, that they might be in a Capacity to support their Kinsmen here when distressed, and they again might stand in need of them, and call for their Help, which might occasion *Fergus* to come over to aid them, and them to requite him as they did. And this might give the Rise to After-authors, who had

had heard it, to say that the Ancestors of the *Scots* came first from *Ireland*.

We have an Instance of a like Mistake in some *Roman* and *Greek* Pagan Authors, in their Accounts of the *Israelites* or *Jews*. They generally speak of them as *Egyptians* originally, coming from that Country under *Moses*; whereas the divine Writings assure us they were originally from *Chaldea*, and were seated in *Palestine* for some time, from whence they went to *Egypt*, and, after some Stay there, were conducted back to *Canaan* by *Moses* and *Joshua*. These *Pagan* Authors had heard this later Part of their Story, but not the former, which made them write, that they were originally *Egyptians*, and added some other fabulous Things about them.

This Mistake about the *Scots* coming first from *Ireland*, might be confirmed from the Meaning of the Word *Hibernia*, which, in *Welsh*, seems to signify a *high* or *upper* Country. The *Romans* conversing most with these who were their Provincials, received that and some other Names from them. The *Welsh* seem to have primarily meant by *Hibernia*, the *Highlands* in this greater Isle, and, when they learned that a Kindred-people inhabited the other Isles, particularly *Ireland*, they extended it to signify that also: So that when some Authors came to speak of the *Scoti* coming *ex Hibernia*, and meant nothing but their own *Highlands*, some mistook, as if they still meant their coming from that Isle, which we now call so. This, I believe, will account for some Passages in *Bede* and others.

As to the *Picts*, from a Word of their Language mentioned by *Bede*, not far from the Beginning of his History, and from the Names of some Places

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in the East-coast, especially of this Isle, I conceive their Language was more a-kin to the *Welsh* than the *Irish*; and, from their penetrating so very far along the East-coast, I should guess they were among the foremost Tribes of the secondary Colonies, and so were here before *Cæsar's* Time. Since his Time we have more Assistance to the Knowledge of our Affairs, from the *Roman* and some *Greek* Authors which write of them. I shall not now dip into these, but beg leave to add, that I am,

SIR,

Your very humble,

and much obliged Servant,

C.



To



To the Right Honourable, &c.

My LORD,

**A**RCHIMEDES the old *Caledonian*, is a Person, for whom, I know, your Lordship has a great Esteem, as, indeed, all others who know him have. I both esteem and love him. He was ever ready to oblige me. I could not refuse to give him in Writing, what I used to say to him and others, about the remote Antiquities of *Great Britain*, or the various Colonies that came to it before *Julius Cæsar* and the *Romans*.

He did not keep it a Secret, he imparted it to some, and I have received Thanks from several Persons of distinguish'd Merit in their Way, and to whom I have been much bound, and I was told some Persons of Note were pleased to like it. *Archimedes* himself seems to be taken with the Love of Antiquity, to that Degree, that if he goes on as he has begun, he will be one of the foremost Antiquaries of the Age, as he is already, by some of the best Judges I know, reputed the first Mathematician. He is now more and more sensible of an Advantage he had by his Birth that Way, and, without Doubt, he will go on to cultivate and improve it,

Some Acquaintances here desired to see the same Things in Print; among these is a very worthy Person, for whom, and his honourable Family, I have a very particular Deference, as having a great Friendship to all in whom I am nearly concerned, and being very remarkably ingenious. The Commission of the last General Assembly did also recommend the publishing a Specimen of the Usefulness of our ancient Languages, and allowed some Encouragement for it. Upon all these Considerations, I have, at last, resolved to let some few Things go to the Press.

I may, perhaps, at another Time, consider the Neglect and Contempt with which these Languages are treated; in the mean Time I cannot but acknowledge, that I am of the Mind, that they are not altogether without their Use. I do not now meddle with them as living Languages, I may perhaps declare my Sentiments of them in that Respect afterwards; but, I hope, all or most will agree with me, that all the Books in that Language ought not to be destroyed, and, particularly, that the *Bibles, Catechisms, Psalters, &c.* ought not to be burnt; that those who find them necessary or beneficial, may be allowed to use them. I have, both in Print, and upon all proper Occasions, declared, that I thought them useful for many valuable Purposes, none of which I see Reason to retract, and am willing to submit the most improvable to strict Examination.

The Letter to *Archimedes* contains several Hints, which the ordinary Limits of a Thing of that Nature would not allow to be pursued at that Time, and which, perhaps, it may not be fit to expatiate now upon. There are not a few, who, very probably,

pably, may say, supposing that Scheme of our Antiquities to be true which is there offered, what follows from it? Of what Use is it? I shall not answer this at this Time so fully as might be; I doubt not but all Lovers of Truth and Light, especially all impartial Lovers of Antiquity, will have a Value for it.

But there is one Use of it, which I sometimes mentioned to your Lordship, and which your Lordship thought by no Means to be despised, but rather of very considerable Importance, which is, That from this Scheme we may infer, that our old Language must be one of the Fountains of our now Mother-tongue, which is commonly spoken in many of the *British* Dominions, and coveted by not a few Strangers of several Professions, both for Conversation with the Living and Dead; I mean, for understanding many excellent Books on all Subjects written therein. It is a Pity that this has been overlooked by all those who have written Dictionaries of this Language, some of which are both laborious, and otherwise learned, such as *Skinner, Bailey, &c.*

I gave your Lordship some Instances of this by Word, and a few by Writ, which yet I could place in a clearer and fuller Light than I did; I found that short Hints were better to your Lordship, than long Discourses with some others. A more thorough Understanding of our Mother-tongue, I am persuaded, would be of very great Use, especially to these whose Business it is to explain Laws, whether divine or human, yea, or to understand them to Purpose.

Some learned Gentlemen were appointed by the Honourable, the Dean and Faculty of Advocates,



to converse with me about our old Language. These took particular Care to propose some Terms, not only out of our own Municipal, but also out of the Civil Law. Their Judgment and Report I have caused print in a *Collection of Papers*, &c. p. 7, 8.

It is our great Advantage that we have the holy Scriptures in our Mother-tongue. This should be no small Argument with us, to endeavour to understand it more thoroughly than commonly we do, especially seeing it must be acknowledged, that very many are entire Strangers to some of the original Languages; yea, it must be owned, that what Knowledge we have had of them, is exceedingly imperfect; and that a right Understanding of our own ancient Language, would be a great Help in this, is acknowledged by Committees appointed by the Commission of the General Assembly, as is to be seen in the foresaid *Collect.* p. 14, 15, &c.

It would be too long a Digression from the present Purpose, if I should explain my self at large about the *Hebrew* and *Chaldee* Languages: In themselves they are exceedingly valuable, and they are the Channels by which the most ancient Pieces of divine Revelation are conveyed to us; but I may, perhaps, shew in another Place, that the *Jews* and *Arabians*, and the other oriental Grammarians, Dictionary-makers and Criticks, many of which have been Infidels, have very widely mistaken the right Way of treating these Languages, But this I must not now dwell upon.

That Scheme of our Antiquities, which, I hope, I have in part already proved, and which I resolve afterwards to confirm, shows us very plainly, how far Men, most highly esteemed for Religion and Learning,

Learning, may wander from the Truth; I mean, such as will not allow the *Scots* to have been in *Britain* before the Time of *Fergus II.* whereas, from what is above, we may see, that their Ancestors were the very first who came to the South Parts of this Isle, from the neighbouring *Gaul*, and from whence they spread themselves through the Whole. Yet so very great Men, as *Ulber*, *Camden*, *Stillington*, Bishop *Lloyd*, and almost all the *English* and *Welsh*, and *Irish* since the Conquest, are gone into this common Error, and, of late, our Country-man Mr. *Thomas Innes* seems rather to have made Things worse than better.

I am afraid that this is much owing, partly to national Emulation, partly to an Attachment to some favorite Hypothesis, either in political or ecclesiastical Affairs; both the one and the other are the Sources of many Mistakes.

Allow me to add, that a very learned and knowing Gentleman of my Acquaintance, is of the Opinion, that this Scheme is a great Argument against the Eternity of the World, and a Confirmation of that Account of Things which we have in the holy Scriptures.

For if all the Colonies that came to this Isle before *Julius Caesar's* Time, may be classed under two Heads, to wit, that of the ancient *Gauls* and the *Belgick Gauls*, it is a very great Proof, that the World is not so exceeding old as some modern Infidels pretend to believe, and far less can it be from all Eternity. A Succession of innumerable Ages would, no doubt, have brought about far more Changes in it. Now there is nothing in this Isle which may not be accounted for by the foregoing Scheme. The *Irish* explains every Thing that is  
greatest,

greatest, and that, with the *Wells*, those Things which are next to them. Yea, if the Laws of Nature, and the ordinary Course of Things be diligently attended to, we'll find it a great Confirmation of that Account of Things which we have in holy Writ. I am hopeful, that ingenious Gentlemen, who are neither blinded with Prejudice, nor corrupted with Vice, will improve this Hint ; for I know I need not enlarge upon it to your Lordship ; and, I hope, others will excuse me, if I now and then show how this Scheme is subservient to Religion, the most important, as well as the most excellent Thing in the World ; and I acknowledge, that this is what I desire to have always in view, I mean, the Religion recommended in the Old and New Testaments. It is to me a very great Instance of the Corruption of the Age, that there should be so very great Numbers of Persons, especially in this Isle, which have enjoyed Advantages beyond most, if not all Places of the World, so very insensible of their great Blessings, and so unthankful for them, as to disbelieve the divine Authority of the Old and New Testaments, and to have Regard to the meekest Fables.

I hope it will be found some Service to Religion, to confirm these who are well disposed, in their Faith in its great Truths, and to answer the Cavils of its Enemies, especially those which cannot, in the Nature of the Thing, be answered fully any other Way, as far as I see, than in the Way I am now taking ; for I own, I have especially in my View to answer that Objection against revealed Religion, which is taken from the *Americans*, and their Language, and I shall endeavour to manage other Things, so as, besides other valuable Purposes,



ses, to make them subservient to that also; and that the rather, that I have not met with, nor heard, nor read, of any other Person who professes to be able to do this to any good Purpose, tho' I have been very willing to satisfy any well disposed Person at all Times upon this Head.

To pave the Way then to these Things, and withal to confirm all that is already said, let us remember what is lately told, *to wit*, that the Names of the greatest Things in South Britain are *Celtick*, or ancient *Scottish* or *Irish*, even in these Places where it is confessed the secondary Colonies did in time come, and seat themselves; for Example, *Cumberland*, which seems plainly to take its Name from the *Cumri*, the Name which the *Welsh* take to themselves.

In that County the highest Mountain is called *Skiddaw*, and the greatest River *Darwin* or *Darean*, or, as they commonly write it, *Derwent* or *Darwent*. It receives a good many Rivers, and falls into the Sea at *Wirckington*. Its Course is not far from *Skiddaw*, and there is a great Collection of Waters there, which *Bede* calls *stagnum prægrande*. There is a vulgar Rhime also through *England*, and to be found in *Cambden*, *Raie*, and some others,

*Skiddaw, Lauvelling, and Castigand,  
Are the highest Hills in all England.*

At the Foot of this Hill is a Town named *Keswick*, famous for a Sort of black Lead found there, and, perhaps, no where else in the World. Now these Names are all *Celtick* or *Irish*, and, for ought I know, none of them *Welsh*.

*Skiddaw* is *Se-ceed a*, the first Mountain; *se* is  
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*the, cead, first, and a, a Mountain. Darin or Darn, or Darean, as I heard the neighbouring Inhabitants always found it, the great Water, Derwent is the same; dear is great, and ean, Water, and inn is a Wave, as is also bane; which seems to account for the other Way of writing it, to wit, Derbhene or Derwent. The Town at the Foot of the great Hill which is called Kesswick, as the English write it, seems plainly to be Casraig; cas is, in the Albanian or Scottish Dialect, the Foot, and aigh, a Hill. None of these are accountable out of the Welsh, as far as I know.*

I particularly take notice of *Darin* or *Darn*, or *Derwent-water*, because we shall find a great River of the same Name in the *Isthmus of America*. I hope also to show a very great Affinity betwixt the Languages of *Old Caledonia* in *Britain*, and *New Caledonia* in that Country, and illustrate the Names of some other Rivers there, and explain the Names of some of the other Productions of that Country. But *Ireland* is in the Way to it, and claims to be considered. I am,

My LORD,

Your Lordship's most humble,

and much obliged Servant,

C.

To



*To the Right Honourable, &c.*

My LORD,

**I**RELAND, and the *Irish* Language, have been now frequently mentioned; it makes no small Figure in History. It is not farther from *Great Britain*, than *Britain* is from *France*; and next to it is perhaps the most remarkable Island in this Part of the World. It has been already hinted, That, very probably, it received its first Inhabitants from *Great Britain*, and it is now subject to the same Crown. It may not be amiss to enquire also into its Antiquities, especially seeing this will lead to some Things, which, I hope, will confirm the above Scheme in relation to *Great Britain*; as, again, what is said of *Great Britain*, will render what is to be said of *Ireland* more probable, and help to rescue its Antiquities from these unaccountable Fables in which they have been so much involved.

To this End it will not be amiss to consider the Testimony of the illustrious *Leibnitz* a second Time, and in its full Length. In the Letter to *Archimedes*, I had chiefly in view the Antiquities of the greater Island, and the Usefulness of the *Irish* Language, in order to illustrate them, and cited



no more than I thought needful to these Purposes. I was writing to a learned Person; he had desired me, and I had very great Reasons to obey him. I did not translate the *Latin* Passages, nor did I design it for the Press; but, for the Reasons I have now hinted, I have, at last, given way to it; and, because there may be some desirous to know the Antiquities of their own Country, to whom the learned Languages may not be so easy or so familiar, I shall endeavour to give, at least, the Substance of many of them in time to come in our vulgar Language. I must beg the Favour of the Reader to excuse the Language, if it be not according to the Phraseology of the Southern Part of the Island; this I have not yet studied, tho' I have been at some Pains to consider the single Words.

I shall also delay, as much as I can, the bringing in the Peculiarities of the *Irish* Tongue, very few understand many of their Words, and not a few of these Gentlemen, who are born in these Places where our old Languages are vulgarly spoken, profess themselves no Criticks in them, tho' they be very well acquainted with the *English* and other Languages. I hope to show, that our old Languages are very great Helps to understand the modern and other Languages, more thoroughly than they have been hitherto.

To return to *Leibnitz*, his Testimony at full Length runs thus,

*Postremo ad perficiendam, vel certe valde promovendam, literaturam Celticam, diligentius linguæ Hibernicæ studium adjungendum censeo, ut Lbwydius egregie facere capit. Nam, uti alibi jam admonui, quemadmodum Angli fuerunt colonia Saxonum, & Britanni emissio*

missio veterum Celatarum, Gallorum, Cimbrorum; ita Hiberni sunt propago antiquiorum Britanniae habitatorum, colonis Celticis Cimbricisque nonnullis, & ut sic dicam, mediis anteriorum. Itaque ut ex Anglicis linguae veterum Saxonum, & ex Cambricis veterum Gallorum; ita ex Hibernicis vetustiorum adhuc Celatarum Germanorumve, & ut generaliter dicam, accolarum oceani Britannici Cismarinorum antiquitates illustrantur. Et si ultra Hiberniam esset aliqua insula Celtici sermonis, ejus filo in multo adhuc antiquiora duceremur.

*The Meaning of these Words is in Substance this.*

“ Lastly, If we would perfect, or at least greatly advance the *Celtick* Learning, I’m of the Opinion, that we must also diligently study the *Irish* Language, as *Lbuid* has begun to do to excellent Purpose: For as I have elsewhere already admonished, as the *English* were a Colony of the *Saxons*, and the *British* did spring from the ancient *Celtæ*, *Galli* and *Cimbri*, so the *Hiberni* are the Offspring of the yet more ancient Inhabitants of *Great Britain*, who were there before some of the Colonies of the *Celtæ* and *Cimbri*, viz, these who arrived about the middle Times, between the first and last; therefore as the History and Language of the *English* illustrate the Antiquities and Language of the ancient *Saxons*, and these of the *Welsh* illustrate the Antiquities and Language of the ancient *Gauls*, so these of the *Irish* do illustrate the Antiquities of the yet more ancient *Celtæ* and *Germans*, and, that I may comprehend all in a few Words, of all these Nations who live in the Neighbourhood of the *British*

“ *Irish* Ocean upon the Main-land. And if there  
 “ were any Island beyond *Ireland*, where the *Celtic*  
 “ Language is in use, by the Help thereof we  
 “ should be guided, as by a Thread, to the Know-  
 “ ledge of yet far more ancient Things.”

I cite the whole Testimony, yet I do not think  
 my self bound to adopt it in all Respects. It is no  
 hard Matter to observe in it a little Byass to his  
 own Country, a Thing very universal, and from  
 which the greatest Men, yea, perhaps the best this  
 World affords, are not perfectly free. This, at  
 least, I may safely say, that the greatest of mere  
 Men have distinguished themselves in an extraordi-  
 nary Manner by their Love to their Country; wit-  
 ness *Moses* and the Apostle *Paul*.

I desire these Words may be particularly adver-  
 ted to, viz. *Britanni fuere emissio veterum Celtarum,*  
*Gallorum, Cimbrorum*, the Inhabitants of *Britain*  
 were Colonies of the ancient *Celtæ, Galli, Cimbri*;  
 as also these, which immediately follow, *Hiberni*  
*sunt propago antiquiorum Britannie habitatorum, co-*  
*lonis Celticis Cimbricisque nonnullis, & ut sic dicam,*  
*mediis anteriorum*, the *Irish* are the Descendents of  
 the more ancient Inhabitants of *Britain*, even of  
 these who were in that Island before several of the  
 Colonies of the *Celtæ* and *Cimbri* came over; or,  
 if I may be allowed so to speak, before some of  
 the middle Colonies arrived there.

The former of these two Expressions, to wit,  
 That the *Britans* were Colonies of the ancient *Cel-*  
*tæ, Galli, Cimbri*, seems a plain Confirmation of  
 the Scheme above advanced. I have in part alrea-  
 dy proved, and am willing further to prove, that  
 the ancient *Scots* speak the Language of the most  
 ancient



ancient Inhabitants of *Gaul*, which are reckoned to be the People whom *Julius Cæsar* calls *Celtæ*.

The latter Sentence, That the *Irish* are the Descendents of the more ancient *Britons*, is an additional Confirmation of it ; for I have already said, that the first Colonies which came into the greater Isle, did, in time, people the lesser also, of which *Ireland* is by far the chief.

It may not be amiss also to observe, that this Testimony of *Leibnitz*, is, at least in the main, agreeable to the ordinary Law and Course of Nature, and Affinity in Languages and Customs, and especially to the Situation of the Country, which, I confess, has great Weight with me, particularly when I reflect upon the innumerable Mistakes which Authors seem to have fallen into.

There is one Thing I wish were adverted to, which is here suggested by *Leibnitz*, to wit, That all the Colonies, either of one Kind or another, which came to *Britain*, did not pass at once, but by Degrees, and at different Times, and in different Bodies. A City is not built in a Day, nor are Nations born at once, far less are such large Countries, as either of the *British* Isles, filled with Inhabitants in an Instant. This is according to the ordinary Law and Course of Things.

That Part of *Leibnitz's* Testimony which relates to *Ireland*, is confirmed by the Opinion of a very ingenious Gentleman, to wit, Sir *William Petty*, who, in his *Political Anatomy of Ireland*, has a Passage much to the same Purpose, it is to be found p. 103, of the Edition at *London* 1691.

“ Without Recourse to the Authority of Story, but rather diligently observing the Law and Course of Nature, I conjecture, that whatever is  
“ fabled

“ fabled of *Phœnicians, Scythians, Biscayers, &c.*  
 “ their first inhabiting of *Ireland*, that the Places  
 “ near *Carrick-fergus* were first peopled, and that  
 “ with those who came from the Parts of *Scotland*  
 “ opposite thereunto ; for that *Ireland* was planted  
 “ by some Body in *Cæsar’s* Time, is most certain.  
 “ That the Art of Navigation was not so well un-  
 “ derstood and practised before *Cæsar’s* Time, as  
 “ to bring a Man from any other Part of the  
 “ World thither, save from *Great Britain*. That  
 “ from *St. David’s Head* in South *Wales*, and from  
 “ *Holy Head* in North *Wales*, *Ireland* is not so  
 “ clearly at any Time discerned, nor often at all.  
 “ That the Inhabitants of these two *British* Head-  
 “ lands had neither Boats fit to pass that Sea, is  
 “ most probable ; but that *Carrick-fergus* may be  
 “ always seen from *Scotland*, is well known ; and  
 “ that a small Boat may row over it in three or  
 “ four Hours, is experienced. That the Language of  
 “ these Parts differ very little, that the Country  
 “ about *Carrick-fergus* is far better than that of  
 “ *Scotland* opposite, that the chief Bishop’s Seat in  
 “ *Ireland*, and probably the first, is near those  
 “ Parts, are all notorious Truths. From all which  
 “ it is more probable, that *Ireland* was first peopled  
 “ from *Scotland*, than all the other remote Parts  
 “ afore mentioned.”

As to this Testimony of this very ingenious  
 Gentleman, I will not pretend that there is mathe-  
 matical Certainty for every Part of it ; but the main  
 Thread of his Reasoning seems to carry as much  
 Probability, if not moral Certainty, as can be well  
 expected in a Case of this Nature, and of so remote  
 Antiquity. What he mentions of the chief and first  
 Bishop’s Seat being so near *Scotland*, wants not its  
 own

own Weight; and it would be a further Corroboration of it, if that same Place were also found to be the Seat of the chief Druid, before Christianity became the received Religion of that Island. This is what a very knowing and sagacious Gentleman told me once, and one who has a very extensive Knowledge of the World; but he did not at that Time remember his Authority for it. This may be a Subject of Enquiry to the Curious; but we know, that, in other Parts of the World, the Christian Bishops came to value themselves upon the Account of these Places where their Seat was fixed, and according to the Figure they had made in the World formerly.

But, waving this, the Testimony, in the main, seems to be of great Weight, being founded on a Regard to the Law and Course of Nature, and a diligent Observation thereof, and, consequently, agreeable to Scripture, which, I acknowledge, gives me more Satisfaction, than a great many Authorities from such Authors as are to be got on this Head; yea, I may say, this is, with me, of more Weight than the Testimonies of these Historians and Geographers, (for these are the proper Authors who treat of such Affairs) who make the most shining Figure among the *Greeks* and *Romans*, *Cæsar* himself not excepted, nor *Tacitus* either. Tho' *Cæsar's* Authority goes far with many, and perhaps not without Reason in this Case; he affected Glory, not only from his Conquests, but from his Writings. *Dez Prez*, the Author of the Notes on *Horace in usum Delphini*, begins his Dedication thus, *Ensem dextra, læva librum tenens Julius ille Divus quondam in numismate voluit effingi, cum hac epigraphe, Ex utroque Cæsar.* " *Julius Cæsar* ordered his Effigies to be

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" stamped



“ stamped on a Coin, holding a Sword in his right  
 “ Hand, and a Book in his left, with an Inscrि-  
 “ ption that imported, *He was Cæsar both by the one*  
 “ *and the other.*”

My Lord, permit me to compare this to that System of the World, which ingenious Men for the most Part now admit, and these other Schemes which passed current in some former Ages. In the one, Things are plain and uniform and regular, without the Entanglements of Epicycles, far less Epicycles upon Epicycles, as in the System of *Ptolemy*, at least commonly so called, or of *Tycho Brahe*. Nature commonly acts very simply, and goes on very directly, and plainly, and uprightly, whereas Art and Design has Recourse to Windings, Turnings, Disguise and Fable.

At the same time, it is not inconsistent with Sir *William's* Reasoning, to allow that People might pass over from some other Places of this Island, than that which was precisely the very nearest of all; which Place I will not take upon me to determine, tho' I have seen both; but the Interval of Time betwixt was so great, that I might mistake if I told my Thoughts; but I am perswaded the Odds is not very great betwixt the Distance from *Portpatrick* in *Galloway*, and the *Mule of Cantire*, to *Ireland*.

Tho' what is above said may, I hope, go very far to satisfy reasonable Persons, about the first Way and Manner of the peopling of these *British* Islands; yet, I believe, it will be acknowledged, that it would be an Addition to this Evidence, if *Great Britain* was once joined to the Continent by an Isthmus, about that Place where now the Lands are most contiguous; concerning which there are  
 Passages

Passages in the Transactions of the Royal Society, which render it highly probable. I shall not now mention the Arguments for it, seeing every curious Person may see them there, or in the Abridgments of them, which have been lately published.

Your Lordship knows well enough, that several Historians and Poets speak of *Sicily* being thus once joined to *Italy*, and broken off by a violent Irruption of the Sea; and, as a Confirmation of this, they alledge that *Rhegium* in *Italy* has its Name from it, *Ῥηγίου, frango*.

I know not well, whether any of our Historians or Sea-faring Men, have ever alledged, that *Ireland* may have been of old Time joined to *Great Britain*; but the Face of Nature in that Part of the World, renders it not altogether improbable. There are very strong Currents now to be met with there, and what these, in the Course of Time, might produce, it is hard to know; especially seeing, on the one Hand, they come from the vast *Atlantick* Ocean, in which, if we may have Regard to *Plato*, there have happened very amazing Revolutions of old; yea, to this Day, if we may credit some Accounts, there are great Changes by Inundations and Earthquakes.

It is obvious to any Person who sails betwixt the South End of the Isle of *Arran*, and *Plada* an adjacent Isle, or who shall view the one from the other, and who shall take notice of the pointing of the Lands on both Isles, and how careful and exact Mariners must be to keep the right Course betwixt the two, when they sail between them, that Time has been, when these two Isles have been joined, and that the lesser has been Part of the greater, which seems to be signified by the very

Name *Plada*; for *Bladh* in *Irish* is a Part of a Thing, and *bladh* is, *I break*, *Plada* seeming to be broken off from the greater Isle. Some Things might be added from *Lamlash*, as also from our northern Coasts.

However, I do not urge these Things. The very Nearness of the Lands, and the Affinity in Language and Customs, both religious and civil, are also great Arguments that *Ireland* was first peopled from the nearest Parts of *Great Britain*, as *Great Britain* was also from the nearest Parts of the Mainland.

The same Thing, I think, is confirmed from the Accounts which the *Irish* give of their own Antiquities, which, perhaps, will not be fit now to be spoken of at large, especially seeing it partly depends upon some Knowledge of their Language.

Sir *William* seems to treat as Fable, what is said of the *Phœnicians*, and *Scythians*, yea, and *Biscayers*; this would quite overturn the whole History of the *Milesian* Colony. I am unwilling now to enter upon a particular Enquiry into these Things. There is, no doubt, exceeding much Fable in the Accounts we have of these, not only as given by the *Irish* themselves, but even by these who are reputed first-rate Men of Learning in this Part of the World, and Stars of the very first Magnitude in the Commonwealth of Literature; but, at the same time, I acknowledge, that I have not attained such a thorough Knowledge of these Matters, as that I can condemn them in the Lump as wholly romantick, or be positive in affirming, that there are no Truths veiled under these Fables.

Allow me to add a Passage out of the *English* Translation of Mr. *Lkuyd's Welsh* Preface to his  
Gloss-



*Glossography*, or 1 Vol. of his *Archæologia Britannica*.

“ Nor was it only North *Britain* that these *Guydhelians* have, in the most ancient Times, inhabited, but also *England* and *Wales*, whether before our Time, or cotemporary with us, or both, it cannot be determined; but to me it seems most probable, that they were here before our coming to the Island, and that our Ancestors did, from time to time, force them northwards. And that from the *Kintire*, or Fore-land of *Scotland*, where there is but four Leagues of Sea, and from the Country of *Galloway* and the Isle of *Man*, they passed over into *Ireland*, as they have that Way returned backward and forward often since. Neither was their Progress into this Island out of a more remote Country than *Gaul*, now better known by the Names of the Kingdom of *France*, the *Low-Countries*, and *Low-dutch*.”

Such a Testimony, from a Gentleman of the *Welsh* Nation, is very much to be regarded. They are the only Rivals to be noticed in this Affair, and they pique themselves upon their being the most ancient *Britains*. Mr. *Lbuid* indeed was a Person of singular Candour.

I protest I have no Prejudice against the *Welsh*, but a very great Respect for them.

By *Guydhelians* Mr. *Lbuid* and the *Welsh* mean, both our *Highlanders* in *Scotland*, and the old Natives of *Ireland*.

Beside these Testimonies of Mr. *Edward Lbuid*'s cited before, he declares the same Thing in a Letter to Mr. *Rowlands*, the Author of *Mona antiqua restaurata*, which may be seen near the End of that Book,

Book, which any one that pleases may consult ; there he acknowledges that there must have been another People in *Wales* before the Ancestors of the present *Welsh*, vide *Mona antiqua*, p. 342. “ One “ may, from the Names of Places in some Parts of “ *Wales*, gather, that the *Irish* Nation once inhabit- “ ed there, particularly in *Brecknock-shire* and *Carmarthen-shire*, where the Lakes are called *Lhychæ*, “ and the high Mountains, *Bannæ*, as they commonly are throughout the *Highlands* of *Scotland* “ and *Ireland*.”

These two Shires seem to be about the Middle of *Wales*, and at the greatest Distance from the Sea and the *Severn*; so that here we may again apply *Cæsar*’s Words, “ That the interior Parts of “ the Country were inhabited by the *Indigenæ*, or “ these who were reputed the old Natives;” much in the same Way and Manner as it has happened in *America*, where the ancient Inhabitants have retired up the Country, and the *European* Strangers dwell upon the Sea-coasts, and along the Rivers, I am,

My LORD,

Your Lordship’s most humble,

and much obliged Servant,



To Mr. ———

*Et si ultra Hiberniam sit aliqua insula Celtici sermonis, ejus filo in multo adhuc antiquiora duceremur.*

SIR,

YOU are the Gentleman in the World of my Acquaintance, to whom I ought to inscribe any Thing that concerns the Island commonly called *St. Kilda*. I have not the Advantage of being known to your Chief, who is the Proprietor of it, though I have of a long Time wished for it. That excellent Gentleman Mr. *Alexander Macleod* Advocate, whom you represent, was, to my certain Knowledge, a great Benefactor to it; he was particularly active in sending a Minister of the Gospel to it, as he was also in promoting the Designs of the *Society for propagating Christian Knowledge*, especially in the *Highlands* and *Isles*. He was a great Blessing to this Part of the World while he lived, and, I believe, every Person is convinced that he is now very well succeeded.

He was one of the greatest Masters of our old Language. As soon as I came to be sensible of the Usefulness of it, for illustrating the Antiquities and Languages of ancient *Italy* and *Greece*, &c. I applied to him chiefly for Advice about Helps to acquire it. He directed me to *Lloyd's Dictionary*,  
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which had been all along my chief Assistance in all my Examinations and Enquiries. I remember once I asked him, whether he had observed the Usefulness of our old Language in illustrating some Parts of Learning. He answered, I think, to this Purpose, That it was his Mother-tongue; that he had contented himself with speaking and writing it as he had Occasion, and that he had not turned his Thoughts that Way: But he acknowledged that he believed then that it was useful for all these Purposes I spoke of to him, upon hearing me speak on it.

Sir, you your self have given so many Testimonies of your Favour and Esteem, and so very far beyond what I deserve, and you have used me upon all Occasions with so much Goodness, that I have frequently been ashamed of it.

This does not lessen, but rather increases my Obligations to you; no other Way now offers of acknowledging them as much as I can, but directing this to you. I must beg you will accept of it, or, at least, that, to the other Instances of your Goodness, you will add this of forgiving me;

And accept of my good Intentions to serve the Interests of Truth and Goodness, the most important and valuable Things in the World.

The Island of *St. Kilda* is remarkable for many very uncommon Things, which I need not mention at present, and this among others, That it seems to me to have, or at least to have had not long ago, the most ancient Shape of Language in this western Part of the World, and which is of great Use to illustrate many Languages and Antiquities. Their Alphabet was very simple, and  
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contained but a few Sounds in the Year 1697, at which Time Mr. *Martin* made his Voyage to it, of which he gives an Account in a printed Treatise: At that Time he tells us, p. 72. the Inhabitants did not pronounce *d*, *g*, nor *r*; which, if true, makes it to agree very much with that of the *Chinese*, according to an Account which I had from an honourable Gentleman of our Country, who staid sometime at that Court, and who, I hope, is yet alive. He told me, that in *China* he was called *Ca*, whereas in *Britain* he is surnamed *Garvan*, their Language being Monosyllables; and when they called him *Ca loi*, they meant by it Lord, or Mr. *Garvan*; *Loi* or *Lui* is one of their Titles of Honour. He told me, they could not, or, at least, did not pronounce *Ga*, which are the two first Letters of his Name, but by that Sound which is most a-kin to it, *Ca*, *c* and *g* being both palate Letters. He also assured me, that they wanted either *d* or *t*, he was not positive which of the two; but I easily found that they had *t*, as we may see in several of their Words, and particularly in the Name of that Herb which we bring from them, and make so much Use of in this Part of the World, *Tea*; as also in the Name of the supreme Being, which, I think, *Webb*, in his Essay to prove the Language of *China* the primitive Language, writes *Xean tia*, out of *Texeira* a Spanish Author; but, according to *Pere du Halde*, and the French Way of writing *Chinese* Words, is written *Chan ti*, and *Tchan ti*, which Sounds agree very near, though the Way of writing differ according to the different Genius of the *French* and *Spanish* Languages.

I may very shortly shew, that these *Chinese*  
 E 2 Words

Words are also *Caledonian*, both in Sound and in Sense, and particularly in the *Kilda* Dialect. I know there is some Difficulty to reconcile this to the Account which *Perc du Halde*, in his late History of *China*, gives us; but I acknowledge that I always did give Credit to what Mr. *Garvan* said of this Matter, and I see not sufficient Reason to alter my Judgment about it as yet; and perhaps some Things might be offered to bring these seemingly different Accounts nearer to one another, but I do not now dwell upon these Things.

If it be so then, that the Sounds, or, if we may call it so, the Alphabet, or Letters used by so very far distant Countries, as *China* and *St. Kilda*, come so near to one another, though the one be among the remotest Places toward the East, and the other toward the Northwest, in the old World, and before the Discovery of *America*; and if it be true, that the Alphabets, or Letters of both are so few and simple; then we see one Reason to incline us to believe, that the simplest Shape of Language may be found in the remotest Places from the Center of the Dispersion of Mankind, and perhaps not in that Center itself.

I know I may be charged with Impropriety of Speech in mentioning the Alphabet of the *Chinese*, or perhaps that of *St. Kilda*, seeing the Way of writing of the first is so very widely different from that in this Part of the World, and may be deemed rather a painting of Things than of Sounds; which last seems to be the Design of ours, and which I may consider more particularly at another time: And as to *St. Kilda*, it may be alledged few or none can write there; but whether it be so or not, what I mean is, that if a *Chinese* or *Kilda* Man could



could write in our way, so as to express the Sounds they use, they would not have occasion for the Letters *d, g, r*, which I think is an Argument for the ancient Shape both of their Alphabet and Language, as, if need be, I shall enlarge a little upon at another Time.

In the next Place, this may encline us to believe that at least both the *Chinese* and the *Kilda* Men are of one common Origine, or that God has made of one Blood all Nations of Men from *China* to *St. Kilda*. Their Agreement in the Number of elementary Sounds, as I may call them, and I may say, their Agreement in several Words may dispose us to believe this. I may perhaps at another Time consider this at more length. In the meantime it may perhaps a little divert, if not instruct, to take notice of these *Chinese* Words above mentioned, which agree with these of *St. Kilda*, or at least have their Reason in that Dialect.

*Xean Tia* then, as *Fexeira* and the *Spaniard* and *Webb* write it, and *Chan Ti* or *Tia* or *Tchan Ti*, as the *French*, signifies the supreme Emperor in the *Chinese*, or the Supreme Being. The Inhabitants of *St. Kilda* have *Sean Tia*, which Words they found *Shan Tia*, which agrees in Pronunciation with the other above mentioned, though they differ in the way of writing: They agree also in Sense; for *Sean* in the *Caledonian* Language, which they oftentimes found *Shan*, signifies both *Old* and *Great*; and I could show, that in several Languages, the same Words signify both the one and the other, I mean both *Old* and *Great*. *Sean* as it signifies *Old* is the Root of the Latin *Senex*, and all its Derivatives. *Sean*, as it signifies *great*, is to be found especially in its Compounds and Deriva-

rivatives in the *Caledonian* Language, such as *Se-anathair*, a Grandfather, *Seannhatbair*, a Grandmother, *Seannmor*, very great, huge. *Sine* is a Variation of the same Word, and is to be found in *Sineadb*, a stretching, extending, or increasing, and in *Sinim*, to stretch, or increase, or extend, &c. as also in the Compounds, *fairsiang* and *fair-sing*, wide, large, spacious; *fairsiuge*, Plenty, *fairsiuighim*, to encrease, to enlarge, to augment; which last Words, by the by, contain the Reason of the Word *Parasanga*, which we find in the Greek Authors, and is by learned Men generally called a *Persian* Word. In this Sense it is also found in the Word *Shennorung*, big, a great thing, in *Waffer's* little Vocabulary of the Isthmus of *Darien*, which I may afterwards have Occasion to consider.

But in what Sense soever we consider the Word *Sean* or *Shan*, whether as old or great, it seems very well to fit the Supreme Being, *who is from everlasting to everlasting God, the Ancient of Days, &c. He is also great, and greatly to be praised, and his Greatness is unsearchable, &c.*

*Ti* or *Tia* is the other Part of the Name of the Supreme Being among the *Chinese*, and *Tia*, is precisely the ordinary Word in the Dialect of *St. Kilda*; the other *Caledonians* and *Irish* have *Dia*, and it is obviously the same Word with the Latin *Deus*, the Greek  $\Theta\epsilon\omicron\varsigma$ , the *Italian*, *Dio* and *Iddio*, *French*, *Dieu*, the *Spanish*, *Dios*, &c. It seems to me of Importance to know the true Reason of this Name; some very learned and reverend Persons have thought it worth their while to ask if the *Caledonian* Language could give any Reason of this Name; and 'tis worth every Man's Pains to have

a right Understanding of it, and when I have told them that *Di* in that Language signifies great, and *a* he; so that *Dia* signifies the *great he*, they thought it far preferable to such Etymologies as *Curro*, or, to run, or *Œdipus specto*, to see, because he sees all things, though this last be true in itself.

The *Kilda* Shape of this is *Tia*, which agrees with the *Chinese*; *Ti* in this Dialect is great, and in the Vulgar Dialect *di*: *V. magnus* in the *Comp. Vocab.* *Tea*, or that Herb which is brought from *China*, and now so much used in *Europe*, and which is also variously written and pronounced, seems also to have its Reason in our old Language, in which it signifies *hot*, because it is commonly drunk hot; and I have frequently heard a Gentleman, who, because he wants the vulgar Language of our Country, or at least does not ordinarily speak it, invite others to drink Tea with him in *Latin*, use these or the like Words, *vis bibere calidum mecum*, *Domine*, that is, Sir, Will you drink hot with me; *calidum* the Latin Word for hot, he used to signify Tea. I shall not now trouble you with more *Chinese* Words, for this would detain me too long from what I have now particularly in View; but I desire that the Simplicity of the Alphabet of *St. Kilda* may be taken notice of, and particularly their wanting these Sounds *D* and *G*, as also *R* may be remembred; for this will be of Use in several Respects, to perceive the more readily the Affinity betwixt the Languages of the two *Caledonians*, the one in *Europe*, the other in *America*; as also to shew that our Ancestors did not borrow their Letters from the *Romans*, as Mr. *Innes* so positively affirms; and moreover, to answer an Objection against that Scheme I have given of our remote Antiquities



tiquties in some foregoing Letters. These things will also be of use to clear up several Things which have puzzled the most learned and ingenious Gentlemen. They will perhaps help to understand the true Meaning of the Name of that River, so very much celebrated by the Poets in this Part of the World, to wit, the *Tiber* which runs through *Rome*, so long the Mistress of it in one Shape or other, concerning which we have so many Fables delivered by the Ancients. These, I think, will also help to give a full Account of the Meaning of the Words *Cantium*, *Cantia*, or *Acantium*, by which *Cæsar*, *Bede*, and *Ptolemy*, design that great Headland of *Britain* which most approaches the Mainland. They will also help to perceive the Meaning of the Name of an high Mountain in the Isthmus of *America*, called *Tapaconnti*, according to all these *Europeans* I have conversed with ; as also the Reason of the Name of the highest Mountain in the Island of *St. Kilda* itself, according to a Native who pronounced it *Truim-kel*, or which another *Caledonian* would found *Druim-geal* ; and as the same Person did some Years after, when he had been longer in the Continent of *Britain*, we would think that his first Way of sounding it had been *Thum-kel*. I add no more, but that I am,

SIR,

Your very humble,

and much obliged Servant,

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To the Chevalier R——y.

SIR,

I Received the favour of yours; I thank you for what you are pleased to promise in Behalf of the Gentleman whom I recommended to you; I give entire Cr dit to what you say about the Letter I wrote to you, when the celebrated University of *Oxford* conferred a Piece of extraordinary Respect upon you. I am obliged to you for the favourable Opinion you have about my Proficiency in Languages; which you'll perhaps think the more strange, because you had Access to know that my Genius once led me to something very different: But Languages are in a great Measure the Keys of Knowledge; and I have hinted some of the Reasons that induced me to consider them in that Pamphlet which I sent you, and which you say you read with so much Pleasure; I am glad that it seems to have excited in you so strong a Desire to see more of the like Nature; I believe I shall print more Copies of it. I have given some of them away to these for whose Friendship I have a particular Value.

I am glad you employ your Thoughts about these noble and extensive Subjects which you mention in your Letter, and I shall be more glad if I can any Way contribute to confirm you in what is

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right,

right, or to caution you against Mistakes. From what you write I draw this Inference, That you seem to have escaped some Rocks which very great Numbers of Men, both learned and unlearned, have split upon: This seems to me to have chiefly flowed from their not sufficiently adverting to the Holy Scriptures, especially in their Originals, and in the Case, I mean, to the ancient Translations and Paraphrases both of the Eastern and Western Nations; they seem to have been misled, partly by some prevailing groundless Fables, and partly by some modern Translations.

The most learned Men, tho' of different Communions, seem to me, by taking up some common Opinions without sufficient Examination, to have ventured beyond the holy Scriptures, and so have fallen into some great Mistakes, which have kept both themselves and the most part of the World in great Darkness as to many things. *Bockart* is generally reputed one of the most learned Men that ever the World produced, especially in the Oriental Languages and the Belles Lettres, yet I find him carried away by the Torrent of common Error; I could say the same thing of others who are had in the highest Reputation for their Learning or Piety, or both. I was particularly touched when I observed it in a very learned and ingenious Gentleman in the South Part of this Island, and who, as I am informed, has most worthily behaved himself in several eminent Posts, and particularly has been a grand Promoter of valuable Learning. This worthy Person I found took a Thing for granted which has been the Source of innumerable Mistakes in many Parts of Learning, the Mathematicks chiefly excepted. I hinted this in the

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Pamphlet I sent you, p. 23. I take all proper Occasions to convince these who allow me to speak freely to them, and who I think have a Regard to Holy Scripture, or sound Philosophy, of this Mistake, and, I can say, not without a deal of seeming Success. I had all the Inclination in the World to have reasoned with that valuable Gentleman upon the Head, but our Situation was such as made it at that Time unfit, and I have had no Opportunity since of seeing him.

I particularly observe, that many of the Publishers of Dictionaries have fallen into this Error, though it seems to be the Interest of Mankind that these had most carefully guarded against it, and, amongst others, Mr. *Nicholas Bailey*, whose *English Dictionary* has been frequently printed here,

Some learned Men, both here and abroad, are become in a good Measure sensible of this common Error, and accordingly have published some Things which tend to throw Light into a certain Portion of Holy Scripture, which, I conceive, has been generally misunderstood, viz. *Gen. ii Chap.* but some of these have advanced Hypotheses of their own, which, I am afraid, cannot be proven; yea, I have met with some who seem to be Masters of a great deal of good Sense, but make small Pretensions to Learning, who, by a little Reasoning, were easily brought to favour what I conceived to be Truth in this Matter.

As to what you recommend with Respect to the *Royal Academy of Inscriptions and Belles Lettres*, and particularly what you mention about *Alphab. lius*, I shall endeavour to mind.

There is one Thing which especially pleases in your Letter, that you judge that great Variety of

Language that is in the World, to have proceeded from one original primitive Language; but I am not convinced that such a Language is now extant in its primitive Shape, and I could give Reasons why we are not to expect to find it any where in this imperfect State. Mr. *Waser* indeed, in the Testimony I cite from him, p. 2 of my Pamphlet, speaks of the *Higbland* or *Irish*, as if it were the primitive Language, and Mr. *Lbuid's* Testimony is much to the same Purpose; but I do not adopt the Whole of what they say, the only Sense in which I agree with them is, that it departs less from the primitive Language than many others, and that it is of very great Use to illustrate these.

The Testimony of *Leibnitz*, which I subjoin, seems to be founded on very good Reasons. I did not meet with it till several Years after I had begun my Enquiries, and it was in a Manner the first Thing which gave me Confidence to speak of them with some Courage; that illustrious Person makes so great a Figure in the learn'd World. The concluding Part of it seems peculiarly remarkable, *Et si ultra Hiberniam sit aliqua insula Celtici sermonis, ejus sſlo in multo adhuc antiquiora ducemur*, "And if beyond Ireland there were any Island where the *Celtick* Language were spoke, by the Help thereof, as by a Thread, we should be guided to the Knowledge of yet much more ancient Things."

After all the Enquiries I have made into Language, I can find no Place to which this will so well agree as *St. Kilda*: This Place, with Respect to *Germany* where *Leibnitz* lived, is indeed beyond *Ireland*, and the most remote of all these  
be-

belonging to *Great Britain*, to the Northwest, that is inhabited; it has a most simple Alphabet, and you know that these of the *Greeks* and *Romans*, the higher we ascend, still become the more simple. *Irenæus* says the same Thing of that of the *Hebrews*. An additional Number of Letters was the Work of Time, and Criticks pretend to tell the very Persons who introduced them. In armorial Bearings, the simplest are reckoned Marks of the greatest Antiquity. I have frequently admired this Saying of *Leibnitz*, as also another of *Scaliger*, which is capable of being understood in a sublimer Sense than he himself seems to have intended, viz.

*Imperii fuerat Romani Scotia limes,  
Romani eloquii Scotia finis erit.*

Thus imitated and accomodated.

*Scotia* did once *Rome's* widest Conquests bound,  
*Rome's* Tongue's high Source in *Scotia* shall be found.

*Justin*, in the 18th Book of his History, tells something, which, if duly considered, may help us to enter into the Spirit of *Leibnitz* his Reasoning. I had rather you should find it out your self, than be obliged to another for pointing it out to you.

You particularly desire to know how far my Scheme agrees with that of Father *Pezron*: As to which I own, that the Reading of *Pezron's* Book, I think, was the chief Reason of my Enquiries of this Kind, and my Scheme is an Improvement of his, and more free from an Exception, I think, which his is liable to. His *Antiquities of Nations*, and particularly of the *Celtæ* or *Gauls*, consists



sists chiefly of History and Philology; as to his historical Part, I cannot pretend to own it in all its Parts, it seems to me a Mixture of Truth and Fable. As to the philological Part of it, I always thought there was something very valuable at the Bottom of it, and it gave me the Hints which I have since followed out further than perhaps it is fit for me, as I am now situated, to attempt to explain. But I may perhaps be fuller upon this afterwards.

The Exception to which his Scheme at least in part is liable, and from which this is more free, is, that the *Romans* were a long Time both in *Bretagne* in *France*, and among the *Welsh* in this Island, and this might be the Reason of the Affinity betwixt the two Languages. This, I say, is a colourable Objection, and something of a plausible Handle against him. I do not now give my Judgment of the Force of it, whereas I alledge, that the Language of that Part of the World, where it is not pretended the *Romans* ever were, is really the most ancient and simple, and most useful to illustrate not only the *Roman*, but several other valuable Languages mentioned in the Pamphlet I sent you, and which I need not here resume. It is generally acknowledged, that the *Roman* Armies never were in *Ireland*; but I think I may say they never were in *St. Kilda*, with great Assurance; and yet the Language of that Island, I think the most useful of all to illustrate Languages, Antiquities, and History, and of this I may shortly give an Example.

Many indeed say, that the *Welsh* and *Irish* are but different Dialects of the same Language; but those who have enquired into them, will easily see,

see, that they differ more widely than the Dialects of the *Greeks*. Perhaps it may not be amiss to call them Sister Languages, and to apply that of *Ovid* to them, *Met. 2. Facies non omnibus una, Nec diversa tamen, qualem decet esse sororum*. I may explain my self more fully upon this Head afterwards, but I crave Leave to add, that the *Caledonian* or *Irish*, is, in my Opinion, the most genuine Offspring of that Language which *Julius Caesar* calls *Celtic*, for which I am willing to give Reasons. And, as I have said before, the Dialect of *St. Kilda* seems the most simple and ancient Shape of that renowned and useful Language. Your Curiosity, in tracing Languages and Religion up to their highest Sources, where, I believe, you'll find them appear in the greatest Plainness and Simplicity, is in my Judgment, highly laudable, and the following them out in all their several Windings, Turnings, and Mazes, or in all their Alterations, Degradations and Corruptions, cannot but be very laborious. I shall be glad if I can any way contribute to your Help or Ease in these Things. I leave it to your self to judge, whether the Consideration of that Account which *Martin* gives in his Voyage to *St. Kilda*, may not furnish Hints of both Kinds to a Person so curious and ingenious. I can assure you, that his Treatise, and perhaps some Conversations with these of that Island he met with, awakned the Muse of a certain Person, who professes himself no Poet, to pen the following Lines, which touch upon the Etymology of the Names of this Isle, and the Language and Religion of the People, which, I hope, will not be altogether unacceptable to you who are a Poet.

*Obscura*

( 48 )

*Obscura occiduo procul innatat insula ponto;  
 Hanc Hirtam veteres nomine rite vocant;  
 Sæpe tamen Sancti nunc gaudet nomine Kildæ;  
 Floruit hic Kildas; sic vaga fama refert.  
 Hunc ego sed titulum traxisse à dulcibus undis  
 Suspicio; hoc res & pristina lingua movent.  
 His, ea finitimas non tantum vincere terras  
 Fertur, at immenso quicquid in orbe patet.  
 Kildice, cui purus sermo est, mens fraude doloque  
 Libera, & antiquæ simplicitatis amans;  
 Pergito, quod sanctum est sectari, æquumque, potabis  
 Vitæ æternas ore beatus aquas.*

Thus englished by the same Hand.

Far in the dark Northwest an Island stands,  
 Scarce seen, or seeing the most neighb'ring Lands:  
 Hence, by the Ancients, *Hirta* fitly nam'd,  
 'Mong Moderns more by that of *Kilda* fam'd.  
 Rumour this from a holy Hermit brings,  
 I rather from her sweet and purest Springs:  
 In these she far all neighb'ring Lands excels,  
 And all that Fame of distant Regions tells.  
 O may her Sons, for purest Speech renown'd,  
 And candid Souls, and all that's ancient found;  
 Of Piety and Justice run the Way:  
 Life's sweetest Waters they shall drink alway.

I am, SIR,

Your very humble,

and much obliged Servant,

C.



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Scott  
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